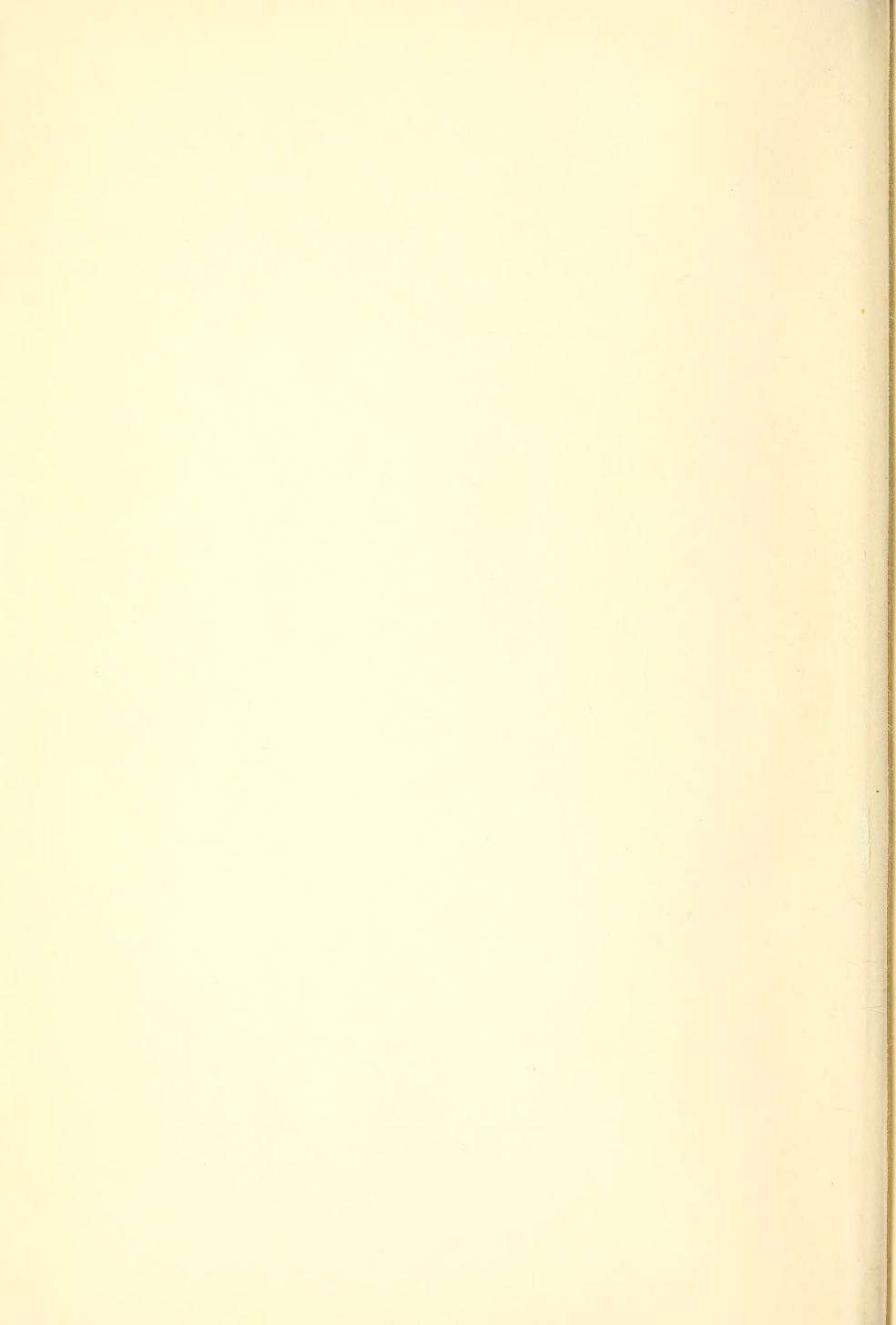




Class _____

Book _____

COPYRIGHT DEPOSIT



20382

IMMORTALITY.

A
SCIENTIFIC PROOF
OF
LIFE AFTER DEATH,

BY
EDMUND SHAFTESBURY.

Commencing with Facts,
Continuing with Facts,
Concluding with Facts,
And Avoiding all Reference to Religious or
Theological Discussions.

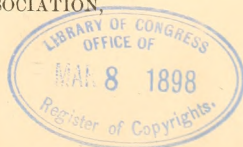
Hubert C. Edgar

STATEMENT.

"I oppose no sect and no creed. My religion is a personal accountability to the God of the Bible. Religion, however, is founded upon faith. Apart from such sources of guidance, there are certain facts in the universe that establish beyond doubt the immortality of the human soul. The demonstration of life beyond the grave, as set forth in the present volume, is based upon those facts and not upon religion, inspiration, prophecy, speculation or psychic yearnings."—*Shaftebury*.

1898:

PUBLISHED BY
MARTYN COLLEGE PRESS ASSOCIATION,
WASHINGTON, D. C.



TWO COPIES RECEIVED

1898-5098

BT921
.E4

2977



COPYRIGHTED, 1898,
BY
MARTYN COLLEGE PRESS ASSOCIATION.
ALL RIGHTS RESERVED.



U
S
I
N
G
S



DEDICATION.

THIS edifice is erected as a refuge for those who falter
in the presence of earth's profoundest mysteries.

Its corner-stone is laid in the solid rock of facts.

Its walls are reared Heavenward.

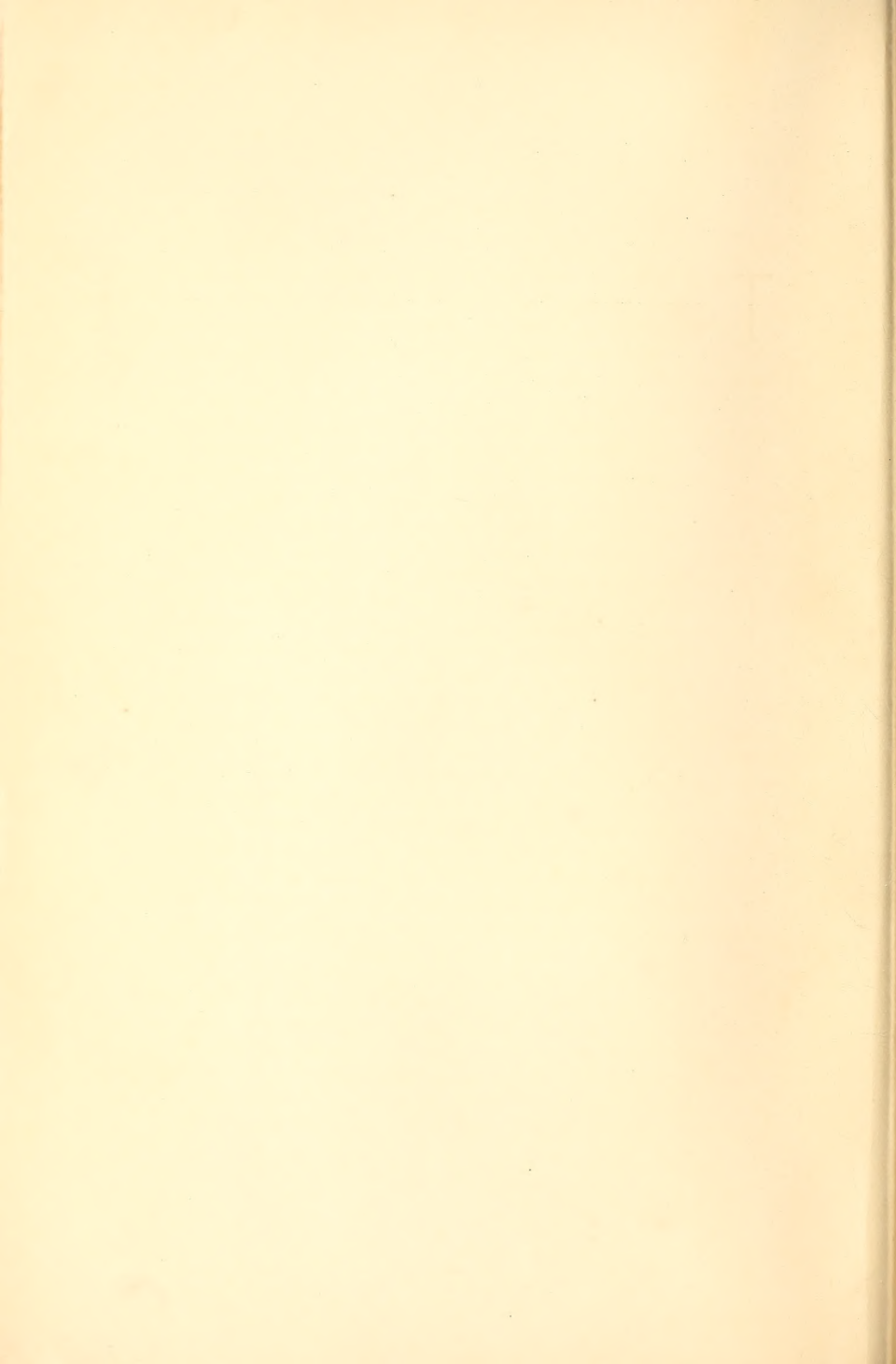
Its spire points to God.

Upon the dedication-tablet I would inscribe the name
of one whose life is rounded full of sweet perfection; my
helpmeet.

Sincerely,

EDMUND SHAFTESBURY.





PREFACE.

THIS book is prepared upon a new line of argument, in every respect different from all other works that have dealt with the subject of eternal life. There are many facts in nature that have been overlooked by students, or else have never been marshaled for this purpose.

Without depreciating the value of the many treatises on immortality, it is nevertheless true that there is not one in existence, nor has there ever been one produced, to the knowledge of mankind, that did not arrive at its illuminated conclusions through fields of speculation and insubstantial assumptions.

A great lawyer was engaged by a wealthy clergyman to defend a deacon who had killed a child on slight provocation. The lawyer took the case, with the understanding that the clergyman should produce evidence to prove that the deacon was innocent. This was agreed to. On the day before the trial the lawyer informed the preacher that no satisfactory evidence had been forthcoming, and that, unless something was done by daybreak, he would abandon the case. At midnight he was awakened by a frantic ringing of his door-bell. Putting his head out of the upper window, he shouted, "Who's there?"—"The clergyman."—"Well, what have you found?"—"I have obtained absolute proof that the deacon is innocent."—The lawyer dressed, and admitted the excited though joyous parson. "Now for your evidence."—"Well, sir, I fell asleep, and an angel came to me, right out of Heaven, and told me the deacon was innocent."—"Will the angel swear to that?"—"He would if he was here."—"Well, get him here. Go to the clerk of the court and get a subpoena, and have that angel brought into court, and I'll do my best to clear the deacon."

It is safe to say that the minister was fully satisfied of the conclusive nature of the proof; although the secular courts convicted the man. And it is that class of testimony that furnishes to some reasoners convincing proof, likewise, of immortality. The present volume proceeds with evidence that would be admissible in a court of justice under the most stringent rules; and does not depart from its chain of facts even for indulgence in the most innocent speculation.

HOW TO PROCEED.

IT IS the intention of the author of the present volume to satisfy the minds of his readers and students by producing an argument that shall carry its proof as the rails of a track direct the course of the locomotive. In order to be fully understood, the train of facts must be continuous and consecutive. There must be no departure from this rule; no jumping a short space here, or another space there. Each fact follows in logical sequence, building upon its predecessor, and strengthening the advance. To omit any step would be as unwise as to take a link out of the chain that held the anchor of a ship.

In the course of reading that is laid out before you in these chapters, the methods employed in devouring a novel would prove disastrous. If you have a sincere desire to get at the truth, each page should be read understandingly; and to prove this, you are requested to adopt the plan that has been so successfully used by the greatest minds of earth; a plan that will do you a wonderful amount of good in all departments of study. It is this. As soon as a page is read, close the book, and repeat aloud each idea that has been stated on that page. The repetition aloud compels you to formulate the idea into words, and thus give it a real existence, no matter how poorly clothed it may be. Then re-examine the page to ascertain how much has escaped your memory. Now pass on to the next page. This process is a slow one, but it alone renders a study pleasurable. It makes the mind strong, quick, deep and clear.

It may be argued that such a method requires time; but, suppose you rush hastily through the book and find that you are not convinced; you will be in the position of a juror who came into a case late, and found the evidence incoherent because he had lost much of it. There is no reason for getting to the end at once. Time is plentiful, and you have much of it at your command. It is hoped that, when you have finished the reading, you will have become master of every chapter and every page.

CHAPTER I.

BURNING AWAY BRIARS.

ARMED with a key of promise, a dreamer climbed a ladder, the end of which extended beyond the clouds and was invisible. He had no difficulty in reaching the vapors, for they hung like a fog close to the earth; but when he was on the point of mounting their summit, the ladder fell with every ascending step, and he could not rise. Then he decided to come down; but the same difficulty confronted him, the ladder moved in the opposite direction and left him in the clouds. The key bore the inscription: "WITH THIS UNLOCK THE DOOR OF LIFE."

No living human being realizes what it means to be born into this world, what it means to exist from season to season, what it means to die; unless that being has been bathed in the vapors of absolute uncertainty. What sorrow is to the soul, a wholesome, all-pervading doubt is to the mind. In religion it makes faith possible, in science it makes investigation desirable. Perfect knowledge is the destroyer of faith, and the executioner of progress. The individual who says, "I know I shall live agin," is certain of it in the same sense that the good deacon was sure of his knowledge when he exclaimed, under oath, at a certain coroner's inquest, "I know that this is the body of my brother. Some things I am not sure of, but of this I am positive." His brother arrived at the inquest a few minutes later. The deacon was honest. Nor can we attack the sincerity of one who knows there is life after death, when to feel is to know.

Such knowledge usually consists of a vehement shutting up of the mind against the process of thought; and the assumption of a positive belief incapable of change. The brain, at its best, is but a machine; it runs at will when so ordered; but it also possesses the faculty of setting itself in a certain channel, out of which it cannot escape, and from which it could not be deviated by the force of a sledge-hammer operated by an earthquake. It is a mistake to find fault with this faculty. The man who knows that the sun moves because he beholds it, is neither to be blamed nor

pitied; he commits no sin; and the only offence of which he might be guilty in such error would be to quarrel with the friend who explained to him the real fact. Disagreements are natural and legitimate; they cannot be avoided as long as human nature lacks perfection; they should be expected and tolerated; but they ought never to excite impatience or enmity. It seems strange that any sane man could torture his brother for believing that the earth was round. The saddest reflection of all is the real importance of the knowledge in dispute.

Our dreamer in the clouds found himself suspended in mid air, without the power to rise or fall. That he had gone some distance when he attempted to mount the summit of the vapors, and peer out into the open realms above him, was apparent from the fact that the ladder had maintained its firmness up to that time. That its motion should counteract his progress was deplorable, because he was anxious to ascertain the length of the ladder, to behold it reaching out into the great space above, to know where it ended, and to catch a glimpse of the door he was to open. Now he could neither ascend nor descend. He ran up; the ladder ran down. He ran down; the ladder ran up. He crept slowly; so did the ladder. All at once he thought of taking his life in his hands and jumping; in fact leaping through the clouds into the vast space that now separated him from the earth, and letting his body strike where it would. Nothing could more certainly end all doubt, for death opens all doors.

The knowledge of some men is so strong, so vivid, so impregnable, as this dreamer reasoned, that to delay its realization is the height of folly. Before us is the endless future, aglow with eternal happiness; no toil, no worry, no pain, no suffering; a long æon of pleasure waiting for every man, woman and child; and the only incident that bars us from this era of joy is a straw, the mere death of the body to release the soul and free it for its flight. Have men's minds grown so numb that they cannot perceive the grievous mistake of living longer on earth? Not long ago a wealthy gentleman, a learned and successful man, full of reason and practicability, became satisfied beyond all doubt that the glories of eternal life were on the other side of the gate of death, and he entered at that gate. He has not been heard from since; but he took the only sensible course that a sensible mind could take, struck down the barrier, and went his way. The thought of this convinced our

dreamer; he was willing to get out of the clouds of doubt; he closed his eyes to the vapors; he leaped forth from the ladder; it disappeared; he dropped not for a day or an hour; not for a mile or a furlong, but for an inch. The solid earth received him with a shock so light that the only inconvenience he experienced was in gaining an erect position. The clouds were high aloft; the breezes played about his fevered brow; the trees sang the joys of earth; field and meadow revelled in the beauty of flowers and verdure; brooks murmured their notes of delight; all the landscape was full of gladness; and the shadows above rolled away their vapors until the sky was one boundless expanse of blue. It was earth.

He saw the flowers growing and wondered at their loveliness and beauty; he even wondered why they grew and how; who made them and for what purpose. He saw the petals drop and wither, the exquisite richness of shade and color depart, the structure fail, and the marvelous creation pass away. The key of promise was still in his hand, and life was all about him. Perhaps on earth, and not amid the clouds, he might unlock the door. Perhaps fact could render him more assistance than faith; and, instead of climbing a ladder of his fancy, he might walk on solid ground, and reach the goal of his desire. It was worth trying, and he tried it.

Fear is always evidence of weakness. Some there are who would shun a fact as though it were a thing of danger, conspiring with Mother Nature to do injury to their preferred religion. To them it is necessary to say that this volume could have been written seven thousand years ago as well as to-day; long before religion was known or dreamed of; as it takes its testimony from the solid germs of truth lying all about the pathway of life; something that faith ignores. Yet we believe in religion, we believe in faith, in the Bible, and in God, so thoroughly and reverently that we place them at once and for all time above all other considerations. If you have a conscience, it will tell you that no earthly duty can equal the higher demands of a moral life. Let your religion be what it may, if it teaches you to do right for the sake of right, and if you are sincere in your faith, there can be no question as to its importance; and he who would place some other form or creed above yours is childishly ignorant, though he may be too simple to be dishonest. But we shall neither oppose him nor prefer you; as these matters do not in any sense enter the province of our work.

It may be hard to understand why a treatise that deals with the question of immortal life should not be founded upon the Bible or upon some religion. The answer is that the Bible and religion relate only to the moral side of eternity; and that immortality was a known fact before either existed. Since the theological schools of all denominations are teaching the ministers of the churches that the account of the creation stated in Genesis is merely a tradition, the inference is drawn that the good book should be consulted for its moral rather than for its geological and historical instruction. Yet we do not believe that any part of the Bible should be discredited or doubted. The millions of men and women who have placed faith in its teachings during all the centuries past, were not to blame for what they did not know and could not know; and why should the few individuals who have acquired so much knowledge, be privileged to discard the sacred volume because the evidence of its construction is not stamped with red-hot irons upon the mountains of Asia? When some day a link in the chain of American history shall be found missing, this class of learned investigators will satisfy the boys and girls of a future epoch that George Washington was a mythical creation, and the war of independence an epic poem.

The briars of knowledge are not the doubts that beset it, but the certainties that stiffen the mind against an appreciation of facts. Men and women go down into the grave, filled with convictions of supposed truth stronger than Gibraltar; but they waken to a realization of the real purpose of existence. Standing on the outskirts of the Hereafter, many a soul is crying out, "What mistakes you mortals are making!"—but their voices never reach the realms of earth. The chasm is wide, and the beating waves dash heedlessly along the shores of time.



CHAPTER II.

THE MASTERPIECE.

HUMAN life seems to be the climax of earthly creation. Nothing compares with it in value or importance. A mother lay upon her bed of sickness fighting for her own life and that of her unborn child. The physician said that if the mother lived the child must die. It was necessary to cut the little one in pieces. Above the science of surgery arose that woman's love and gave her courage to fight awhile longer, an hour, two hours, for the helpless being in its physical prison. Love conquered science. A beautiful girl came into the world.

The first glance told that the child was perfect. There were ten fingers, ten toes, two arms, two legs, two eyes, two ears, and a form without a flaw. How welcome is the news that all is well! Through the months of development and growth, a mysterious power had been at work shaping the body out of mere flesh and blood; making the bones after a model that was followed to exactness, each curve and turn being true to the pattern; not a bone missing from the tiniest to the largest; some round, some flat, some thin, some thick, some long, some short, yet all as correct and exact as if the maker of this skeleton had kept guard over every particle that entered into its composition. Human invention could not have achieved such perfection. But this was not all.

To the bones were tied muscles that moved in pairs, each having two sets, one to draw the bone forward, the other backward. The muscles were of the exact length required in each case. A human mechanic would have made some too long or too short, and thus endangered the use of parts of the body; but this mysterious artisan cut them the exact length, attached them with a skill that defied imitation, made them as fine as silk for delicate uses, and as strong as cords for the greater strength required. The knitting of the threads that were spun into strings was more elaborate than the most complex machinery could accomplish; and yet no two sets were alike. Such variety of design and execution must have taxed the attention, night and day, of some tireless mind. Imagine how painful it would have been to the child, when ma-

tured, had one muscle been a bit too long or a bit too short, or one carelessly attached as though a human being had done the work !

The mysterious artisan did not forget it.

INTERNAL CHARGE - NO EXIT PERMITTED

Sloanian (018)
LC Staff-Internal

Indefinite 11:59 PM

Immortality.
Shaftesbury, Edmund, 1852-1926.
BT921 .E4



ed for use inside the Library of Congress only.

deepens as the miracies of construction crowd themselves upon our attention. The ruby current is set in motion; the teeming river bears its freight to more ports than all the towns and cities of the earth could equal; and this stream carries in its tiniest drop the

secret of universal life, known only to the artisan that made it. How fine and silken is the texture of the robe that encases the body; woven about the flesh in shape as regular as magic chisel can hew its masterpiece; yet living with the glow of vital warmth! The sum of the story is told in the fact that, in order to build so intricate a piece of work, and to avoid an excess of mistakes and accidents, it would have required the unceasing attention of ten thousand men ten thousand years, even though they were gifted with the skill to perform the task. Yet our mysterious artisan accomplished it all in a few months, made no mistakes, and avoided all accidents.

We call it a baby, a helpless infant, and love it because it is ours. The home takes on a change. The hours of the day and week revolve about the child, as the planets make their circuits about the central sun. To one who for the first time watches the unfolding of a child's life, it is a continuous panorama of miracles. No existence is more helpless, none so dependent upon the loving care of attendants. In the first look of searching recognition it tells the story of its trust, and every feature pleads for all the affection that large hearts can give. This little girl is peculiarly fortunate. She is an only child, the first and last. She is beautiful in face and form, as though every line had been drawn from the pattern of flowers selected from the gardens of the sky, and blended into the divine image of the Creator.

Months and years passed by, while the little being grew from infancy to babyhood, and from babyhood to childhood. She was most interesting as she learned to walk and talk; the timid and impulsive movements led from creeping to standing; each step was steadied by some hand or object until she had the courage to go alone; and then she tried her new-found powers until the muscles were over-weary. But her little mind caught sounds of words long before her tongue could articulate them. The first syllable came at last; then more; and the little chatterbox grew, in time, to be a very agreeable member of society. She was quite companionable. The world was new to her, but it seemed as though the love her parents gave her was older and more firmly rooted than the everlasting hills.

Happiness reigned supreme in this little family of three. Material prosperity crowned their home; gardens lay before their doors; beyond the lawns a little lake gave to the landscape a charm

that only water can impart when it bears upon its bosom the beauty of an inverted sky; great trees spread their welcome shade on hot summer afternoons against the western windows, or rustled listlessly in each stirring breeze that awakened to the music of their leaves; and peaceful joy breathed through the scene. The parents were devoted to each other. Love was not lessened because so large a share had been given to the daughter.

One evening the sun went down in a flood of exquisite beauty. The sky had never before been painted in such glowing colors, nor had the clouds assumed such shapes of lace and figure-work, so thin and filmy that an accidental breeze must have overwhelmed them with disaster. Through the pink and purple aisles the minarets of some distant city half rose in the long perspective, with balls of gold mounted on their towers like burning globules from the great sun itself; yet daintily distinct in the wide stretch of distance. The air was clear, gentle, sweet and fragrant with summer vines; just the kind of atmosphere that leads to reverie; for one may sit with open, dreaming eyes, and look beyond the farthest verge of earth into a realm beyond.

This child stood watching the sky until the sunken sun seemed to roll in its fiery bed and send zenithward a flood of living flame. The parents both noted a change in the little one's face. It was glad, joyous, exuberant, ecstatic.—“I have seen God,” she cried, and hid her face.



CHAPTER III.

THE SPIDER AND THE ROSE.

AMONG the supposed proofs of immortality is the argument based upon the wonderful skill, the intricate workmanship, of the human body. It is claimed that such an exhibition of infinite wisdom proves an ultimate purpose ; for creation could not be lavished wantonly on this material. From earth to vegetation, from vegetation to animal, from animal to man, is a succession of steps that cannot possibly stop with mere man; and his lofty rank in the material world is supposed to proclaim his greater rank hereafter.

This attempt at proof is unsatisfactory. The human body is, indeed, a wonderful work; but that fact does not bear upon the question of its eternal existence. Were it a hundredfold more elaborate in construction, nothing would be proved. The question naturally arises, "Will such skill be wrought in vain?" Or, is it probable that the consummate triumph of constructive invention is to be lost in mere nothingness? Look into the face of the beautiful child, study the love that winds its golden cords about the hearts of parents, and ask if this angelic visitor comes from naught and goes to oblivion. Think of the daily miracles of nature, whereby the little life is sustained and protected, the mind and heart fed, and the ties that bind it to others made stronger hour by hour; and answer, Is it all in vain? This is not argument, and not proof. It is sentiment, healthful, noble, worthy sentiment. In order to turn it into the form of demonstration, it is first necessary to inquire if this marvel of creation might not be made in vain. Proof must have a starting point, a beginning on which to rest. Can we declare that man is immortal because he is so wonderfully made that he could not possibly be created in vain?

We are seeking facts, not sentiment. Here are three assertions: first, man is wonderfully made; second, nothing is made in vain; third, man is immortal. The second assertion might have been stated more fully; that so great a piece of work as man could not be made in vain, and therefore is not. But these are disjointed assertions. They bear no relation to each other. One of

them is a fact, the others are unproved as far as we have gone. It is true that man is most marvelously made; but why should that prove his immortality, and why should he not perish?

We are all of us plunged into the midst of a seething mass of humanity, encompassed by every kind of surroundings imaginable. It is impossible to conceive of anything that is material that earth does not carry on its surface, dead, alive, growing, dying, or stagnating. All is animate, in one sense or another. The solid rock is crumbling, the clod is petrifying, the sand is making strata, the strata are mellowing into soil. Nothing is without animation, chemical or protoplasmic. This planet is busy. To what end? Must it be true that, because it is teeming with myriad evidences of skill far beyond the comprehension of man, it is therefore immortal? We all hope that it is mortal, and that, some day, its mission will have been fulfilled, and itself left floating an aimless wanderer in the sea of space. Why? Because our minds and yearnings are fixed upon the assumption that the present vital era of the earth is transitory and designed for man's uses; which being accomplished, it may be struck out from beneath our feet, and we may wing our flight to a more alluring realm. All this is idle sentiment.

In nervous unrest we walk forth into the gardens, to inhale the morning air and admire the wealth of blossoms that welcome our visit. There are flowers of every variety; but queen among the multitude is the rose. It is beautiful, but that is not all. It is fragrant; and what is fragrance? An æsthetic philosopher argues that the odor of delicious perfume so stirs the soul that it proves immortality; but how? We have seen a strong man weep when a tiny flower was pressed to his lips. Its odor brought back the memory of his dead mother, upon whose breast just such a flower was resting as he kissed her cold face for the last time. Was the soul touched? Music has sent its spell over many a life; for old familiar airs come back to us laden with the happiness of their earlier associations.

It is true that animals and a low order of human beings do not appreciate the fragrance of flowers. Experiments with the horse, dog, and cat, as well as with birds, show that delightful perfume is lost on them. Perhaps the nerves of smell are not affected in this way, although more delicate than those of man. The dog is noted for his keenness of scent, yet he has no way of

knowing that the rose is fragrant. The cultured man or woman believes it feeds the soul. Is it material? If so, why does not the chemist analyze it? He cannot even secure it. The volatile oil of the flower becomes his prisoner; but let its fragrance float out upon the air, and cubic miles of atmosphere could not contain enough to give him the slightest trace, although an inch would bring exquisite delight to his nostrils.

The rose is wonderfully made. Its form and parts are simpler than the perfect body of the child; yet, as far as they go, they are equally marvelous. Leaves, stem and bud; petals, shape and hue, are too elaborate for man's ripest skill. He can construct the proud steamboat that rides the great ocean; and herein he makes the green philosophers gape; but between the thousand intricacies of the mighty palace of the waters and the workmanship of the rose, there is a gulf as wide as the chasm between earth and Heaven. No skill or artifice of the human brain can make a single cell in the roseleaf. Must this flower perish? Is it worthy of immortality?

If splendid construction were to be proof of eternal life, the spider would be guaranteed that boon. He is smaller than man, but size does not count in a matter of this character. Get your microscope, and let us examine the spider. Now he is a giant among insects, and as large as a human being. Look at the fine array of the body, the legs and arms we will say, the head and eyes, the garniture and equipment, and all that a Creator, wise as the Maker of man, can produce. As between the two, the perfect specimens of humanity and the spider, the latter gives evidence of greater skill in construction. Therefore, why should not the spider be accorded immortality? Can such a production be made in vain? If so, why made at all?

This splendid fellow, the beautiful spider, has the eye of the devil. You can see that by closely studying its nature. It is not an honest eye; but a black, malignant, vicious, cunning, hideous, treacherous, devilish eye. The internal structure is just as marvelous as the finest parts in the anatomy of the eye of man, and is apparently more difficult of arrangement. How came all this about? What is its meaning, and what its purpose? Do you not see how unreliable must be the argument that would prove immortality by the aid of such evidence?

If eternal existence is founded upon claims of this kind,

then it must be true that morality is a very unimportant incident of immortality. The rose is a highly ethical flower; but its enemies are flowers also, some of them beautiful, although rank and obnoxious weeds. It is not a struggle for supremacy; it is death to the rose, and victory for the poison-weed, when they are left to themselves. This queen of flowers is extolled to the skies by some enthusiasts, as an emblem of Heaven. It is said that ill cannot lurk in its leaves. Only the pure and holy are associated with it in its brief life; then it dies, and dissolves. Whence came it? Whither has it gone?

The beautiful girl, described in our second chapter, loved the rose. Together they seemed to be in perfect harmony in loveliness, charming sweetness and radiant glory. Innocent of all laws of nature, yet knowing full as much as nature ever intended she should know, this happy child reached forth her hand to pluck her favorite flower. Instantly she withdrew it, stung with thorns; torn, bleeding, and hurt with pain. They stripped it of its sharp protectors, but she threw it to the ground in doubt. It lay there for awhile, till her mother said that it would do her no harm. God made the flowers to please His children, and nothing could be more beautiful than this injured rose, now slightly discarded, and lying pleading in her path. Confiding in her mother, trusting the word that had never spoken untruthfully in all her memory, the child obeyed the alluring invitation and lifted the flower to her lips. An instant more and a magnificent specimen of insect creation fell from its folds, and crawled along the ground. The girl had been bitten by the spider.

To the insect mind the most valuable life is its own. To the human mind all material creation holds nothing to compare with human life. Judged by the skill manifested in its construction, the spider has as great a right to live as the child. Both are marvels and masterpieces of invention. The bite of the spider was unnecessary; its own life is not spared because of its venom; but rather is it hunted and destroyed. Were it as harmless as the cricket it might thrive as well. To lurk in the petals of the fallen rose was instinct; to sting the lip that caressed it, was wanton and malignant cruelty. It served no purpose either in its own life, or in the plan of universal creation. It offered the aggression, made the attack, and dealt the only blow that fell. Its escape was as easy and more probable, had it fallen without assault.

The mother realized what had happened, and took precious care of the little one whose life was a thousand times more valuable to her than her own. The wound was treated by the best medical skill of the age. All assured the child that it was a mere scratch and would soon heal. But the creator of that venom which was given to the spider, had made it deadly and violent. It loved the child's blood, and quickly its million germs made millions each, and spread to all the body beyond the reach of help. The mother saw the danger. In her arms lay the now suffering girl, and beneath the mother's face were two eyes, uplifted in their gaze to hers, full of confidence in the soul that had never spoken an untruth to her. This was the hardest part of her grief. She saw the swollen lip grow black and hideous, the face change, and the eyes close; but she never forgot that appealing, searching, lingering look of love that went out as the sun fades in a storm. No tortures of the damned could exceed the writhing and excruciating agony of the dying child, and none could equal the fearful rack that tore the mother's heart. Death was a release; but what a death!

A happy home was destroyed in a week. The only child of earth's richest love was bloated, disfigured and blackened; and no one dared to look upon the bursted flesh as it lay in the casket, to be buried out of sight. The mother's heart had broken. The father could not endure it all, and his reason fled. They had loved each other, had been true to their duties in life, had obeyed all laws and respected all conditions as they deserved. Their home was beautiful, their gardens were ideal spots where all the loveliness of nature was courted; and all that they could do had been done to secure the highest measure of earthly enjoyment while serving their God.

When man declares that the human species is the ultimate purpose of life on earth, is he justified in the statement? Was the world created for man? If so, why will one million die in infancy for every million that will survive? And if their death is due to ignorance, why is parental love so feebly endowed that it is helpless in the lap of nature? No tree was ever so loaded with beautiful blossoms charged with the burden of bearing noble fruit, but that thousands must perish to make way for the hundreds that remain. The same plan controls all reproduction, and indicates that the preservation of the species is paramount to all other considerations. To maintain this law, millions of children are sacri-

ficed each year; but have they no rights, no place in the universe, or must they blight and fade away like leaves upon the barren field? The blossom is lovely to the eye, and has as much of creative mystery and purpose as the child; if neither is permitted to participate in the privileges of maturing fruit and offspring, are all rights to be denied them; especially for faults that are not their own? Perhaps it may be true that life is misunderstood, and death misjudged.



CHAPTER IV.

BEGINNING OF THE ARGUMENT.

OUR purpose is to prove that a human being is immortal; if, indeed, this can be proved. If it cannot, then the attempt should be made to prove that a human being is not immortal. In case of failure in this direction, the conclusion must be that neither proposition is provable, and this would lead to the same old speculation that prevailed in the times of Plato and Socrates.

Argument should be both interesting and profitable; but it should also avoid speculation, for nothing is so unsatisfactory as to wade through a deluge of explanation and find that the matter explained amounts to nothing, or that the process is devoid of results. The long drawn out ideas of theorists, especially when set forth with an offensive positiveness, are the least valuable of all reading. The philosophy of the old schools still lives and wearies the mind with its emptiness. It does not deal with facts. Its beginnings are wrong, and it leads to vagueness.

Facts are of three kinds:

Those that we know.

Those that we believe.

Those that exist in spite of our knowledge or belief.

We believe many things to be true that are true; but, at the same time, we believe many things to be true that are false. Time may confirm the one and expose the other. We often meet the expression, "It is probably true," and good judgment compels us to accept a supposed fact on its probabilities. Thus, the books of Darwin, Huxley, and others who have impressed the world with their wisdom, abound with reasonable probabilities, so fairly stated that they carry greater weight on account of the absence of positiveness. Yet, in a work like the present, it will not do to use this class of probable facts; for, if we cannot proceed without them, this volume may take its place among the myriad works of its kind, with nothing accomplished.

A fact and a principle are identical; one is a substance, the other a law. "The earth is round" is a fact. "Nothing

perishes" is a law. Both are realities, and both are certainties. They serve as a substantial foundation for demonstration; for there can be no cause for doubt in whatever direction they may direct our steps. Let us start right, and proceed safely. A chain of great facts will be forged in the chapters to follow, and each link will be perfect in strength and durability. As we proceed, step by step, a fact will be obtained and a new link added, until the end is reached and the pages of this book are brought to a close.

If you will act as the jury we will submit our case to you in this manner, and allow you to pronounce the verdict; at the same time assuring you that there can be but one result, to which you will also agree. That the trial may be fair in all particulars, we shall produce no evidence that is in dispute. There will be no questioning of witnesses, because there will be no questioning of facts. There will be no plaintiff, because there is no defendant; nor could there be parties to a law or fact. The links in the chain of evidence will serve to produce such a verdict as would be forthcoming in a case where all persons were agreed as to the facts produced.

That the argument may not be dull we propose to speak in the language of every-day life, and omit the terms and phrases of the scientists. If things are simply stated, please remember that they are more easily understood. The technical scientist may wish to see the larger words and more obtruse terminology of his exclusive books applied to the study of this problem; yet, on the other hand, the man or woman of general education may be unable to grasp ideas that are so handicapped. There is no need of a living burial of the sublime facts of the universe. Therefore we shall be simple, plain, and direct in all our statements, and in every step of the process.

The several steps of this journey may lead you with us into many pleasant by-paths of life, into many studies, sciences, annals of earth and men, and fields of investigation requiring departures from the line of advance; but each step so taken will be profitable, and we hope interesting. So large a theme cannot be compassed by brief labors. Time and travel in mind and body are necessary. The thought you give to our statements, the mental drudgery you undergo with us in mining out the nuggets, will do you good; for such stimulation of the brain is wholesome to its physical condition, as well as fruitful in results. Study is always

beneficial. Faculties wear out by lack of use that grow stronger when rightfully employed.

This is not a book of pleasure, but one of serious thought. Its every page should be read and re-read until understood. Avoid rushing ahead, or passing lightly by its portions in the endeavor to skim the surface and omit the toil of its deeper study. Consecutive reading alone is satisfactory in the prosecution of this investigation. Some readers are content to rush onward until the brain is tired, then pass from place to place in the book merely to hold the interest. Such methods are chargeable to a mind weakened by too much fictional reading as of novels or newspapers; and if you are given to either vicious habit, it will be difficult to carry on any serious study at any time.

If, when all the facts are presented and the last link in the chain is forged, it shall appear that proof conclusive is attained, the importance of that result cannot be estimated. It is, therefore, worth the effort to labor on with us in drudgery if need be, and share in the satisfaction that so profound a task, well ended, must impart. If you are resting on faith, it is well; but the noblest disciples of faith are ever searching for facts besides; and the smallest straw provides volumes of comfort when the dark world of doubt lowers over the soul. It is not wrong to add facts to faith. It is wrong to neglect to do so. Thus on every side our labors are helpful.



CHAPTER V.

THE FIRST FACT.

[601]

THE earth is cumulative.

This is the 601st Ralston Principle. It represents a law, and is also a fact. The word *cumulative* means "gaining by successive additions." The proposition is one of great importance, though its relation to our subject may not at first be apparent. We shall commence at the beginning, for there our first step in the order of proof is to be found.

A thoughtful person naturally asks two questions when pondering over the presence of this great planet; one, Whence came it?—the other, How old is it? As man is the direct product of the soil, he is intimately associated with the earth, both in origin and destiny. It is commonly believed that the earth was created for man, in the sense that it was created in order that man might come into being, feed upon its material, and use its wealth for his own advancement. As a separate existence, it is impossible to conceive of humanity having no planet to dwell upon. Such independence may be permissible in some parts of the universe, but how it can be maintained is too deep a problem for discussion. As far as this life is concerned, we know that man has the earth, and the earth has man. The two are flesh and blood together.

The origin of the earth is related to the origin of man, and its destiny is to be associated with his destiny. Science is continually asking how this planet came into existence. Attempts have been made to ascertain why it was made, but the first act in its early history is not revealed either by geology or other science. There are undoubted evidences that, as a mass, it is cumulative; but these evidences relate to its crust; still they are sufficient for our purpose. The laws under which they operate are fixed, and through their aid we propose to take a peep into that long past to which they invite us. We are not trespassing on the realm of the higher volume, *All Existence*, in the account about to be presented; for that work contains the whole story, while this narrative

repeats merely a synopsis, and that of but a brief portion. The proof of this theory is produced at the end instead of the beginning, for it gives a more logical strength to the account to retain its true historical position.

The earth had a beginning; but it does not therefore follow that its material was created out of nothing. The system to which it belongs is one and the same product of the same act of creation; even though it may not be related to other parts of the universe. To understand this better, imagine a great section of space in the sky having height, breadth, and depth sufficient to hold the sun and all the mighty planets that make their circuits around him; the most distant confines of which are separated from the nearest stars by distance incalculable. This part of the sky is a corner by itself. We believe our sun to be of mighty magnitude; but it may be true that it and its brood are so insignificant that they are invisible to eyes in other worlds. At all events, the solar system has all the space it requires, and an immense surplus. It occupies this section of the sky in its own exclusiveness.

There was once a time when this space was empty, when no planets, no nebulae, no gaseous vapor even, occupied this domain. The sun was not yet come. All was void, empty nothingness. Behind was no record of creation relating to this section of the sky; ahead was that long train of events that must culminate in man. How this space was first occupied is a much mooted question; but all agree that man has come into being out of fire. It is evident that the earth was once in a molten state, and that the sun is now a mass of flames. That the earth has cooled is true; and from its loss of superficial heat comes the theory that if it cooled from a molten state, that condition must have been preceded by a gaseous state. This is inference. Whether it is justified or not we shall see.

Among the accounts of the origin of the earth is that advanced by Swedenborg in 1734, that the space in question was once filled with gas, highly expanded from intense heat; and, as some of the heat left it, a condensed molten condition followed, causing the matter to appear in globules, of which the sun was the center, and the spatterings became planets, each revolving on an axis, and each chasing itself around the sun under laws fixed and eternal. In 1749, Buffon caught up this theory, and was followed by Kant and Wright; but it was left to the greatest of all astronomers,

William Herschel, to elaborate the hypothesis into a supposed perfect system. In nearly all his investigations, Herschel arrived at correct and valuable results; but in this nebular hypothesis he fell into numerous errors that were modified by his successors. He did not account for the presence of this highly inflamed gas, where it came from, nor how it got here. He conceived the sun to be part of the results of the cooling process, but did not satisfactorily explain how it got to the center and compelled all other parts to do it homage. Nor could he account for the revolutions of the planets and the establishing of their orbits.

A modification of this theory was offered by Laplace, another of the world's greatest scientists. This able man stated that the sun might have been surrounded by an atmosphere extending beyond the limits of the solar system, which contracted with the loss of heat by radiation, and threw off certain rings of matter which broke up into the planets and their satellites. Herschel later on changed his views. In 1794 he supposed the nebulae to be composed entirely of distant stars; but in 1811 and 1814 he issued two memoirs in which he stated that the nebulae, and especially the irregular nebulae, must be remnants of an original vapor or gas; and from this primordial matter there were *still being formed irregular nebulae, nebulous stars, and stars, in the order here given*. Laplace agreed with him in this conclusion, and, although many aspects of the hypothesis have changed since then, the theory that the formation of orbs is constantly going on in the sky, is maintained by the most learned men of to-day.

As far as the present argument is concerned, the point thus ascertained is the only material one in the whole hypothesis. The process of orb-growth is still going on. This is what we wish to maintain. It may be well to state that Humboldt, Arago, and many others advocated the same theory. Plateau devised some beautiful experiments that tended to confirm the belief that stars, or at least bodies of matter, are being formed in the sky. The observation of the zodiacal light, the discovery of the ring of asteroids, the demonstration by means of the spectroscope that certain nebulae are gaseous, and other experiments have given additional support to this theory. It must be admitted, however, that no other part of the nebular hypothesis is sustained except the claim that orbs are now being formed in space within the limits of the solar system. From this it is inferred that all the planets

were so formed, and even that the sun came into being in the same manner. There is no warrant for this latter conclusion.

Assuming that asteroids are still being formed, either by the condensation or collision and union of matter in space, it ought to follow that every orb already created is receiving additions from the same source and upon the same principle as separate smaller bodies are being formed. If this rule holds true in one case, it necessarily holds true in another. The fault with the theory of Herschel lies in the assumption that because the process is now going on in space, it has ceased with relation to the earth. This cannot hold true in one case and not in another. This planet is traveling through the sky, and comes in contact with the gases and their floating bodies. The fact of the cumulative habit of the earth might be considered established by this evidence alone; but there are other convincing circumstances that leave no doubt of it, and these will be considered in the next chapter.

At that time when the space now occupied by the solar system was empty, man was conceived in the mind of some power, God, Creator, or Master-spirit. Let the person and character of that divinity be what they may, the facts remain that man is here, that he came out of fire, that the fire came into this section of the universe from some other realm, and that it must have been sent by the being that created and controlled it. There is too much evidence of deliberate design in every process of life and matter to allow one to believe that laws alone could have made matter intelligent. The power that shines in it all, directed every step in its creation and development. The God of this vast universe, in the springtime of its life, stood forth amid the giant proportions of His realm where the buttresses of Heaven confront the cold amplitudes of space, and, gathering together a mass of glittering, burning, fiery matter, rolled it into a blazing ball, lifted the sphere aloft, and hurled it out into the empty sky. So the sun was created. So every sun was created. It is our life, our light, our only source of material and vital existence. To it we owe everything; what we are and what we acquire. Our central sun is the direct agent of God.

CHAPTER VI.

MAN'S MATERIAL ORIGIN.

602

THE sun is the source of the earth.

This is the 602d Ralston Principle, and represents a fact rather than a law. On close examination it will be seen that it does not necessarily conflict with the process of world-formation stated in the nebular hypothesis; though it varies with the first step in the life of the solar system. According to that hypothesis, space was occupied by a gas which condensed; but our claim is that the sun was sent out into space and threw off the gas. It created the vapors, instead of resulting from them. That this is the case may be seen from a series of important facts.

That the earth is cumulative was but partly established in the preceding chapter. We now assert that the source of its accumulation, or the material that is being continually added to its bulk, is the sun, the original maker of the planets in the solar system. Our proof is found in two ways; in the present condition of this part of the universe, and in the process that has been going on for millions of years, as indicated by the earth itself. We know the present condition of this part of the universe to be a mixture of vapors, gases, meteors, asteroids, comets, and planetary tendencies; or, in other words, it is as well established as that the earth is round, that the solar system is full of everything from a streak of vapor to a massive globe. No mixture could be more complete and varied; yet nine great bodies comprise the results, and one of these is the sun itself. There are eight planets revolving about their central globe; Mercury, Venus, the Earth, Mars, Jupiter, Saturn, Uranus, and Neptune. Of these the smallest is Mercury; its diameter is 2,958 miles, and it is nearest to the sun, being distant about 35,000,000 miles. Next comes Venus, which revolves in an orbit between Mercury and the earth; it is 66,000,000 miles from the sun and only 26,000,000 miles from the earth. The latter is about 92,000,000 miles from the sun. Venus and the earth are twin globes of about the same size; Venus having a diameter of

7,549 miles, and the earth 7,926 miles. Mars is next beyond the earth, is 4,915 miles in diameter and almost 150,000,000 miles from the sun. Then comes the greatest of all planets, Jupiter; its diameter is 88,294 miles, and its distance from the sun is nearly 500,000,000 miles. Saturn is also an enormous mass, having a diameter of 71,823 miles, and a distance of nearly 900,000,000 miles from the sun. Beyond is Uranus; diameter, 33,124, and distance, 1,700,000,000 miles; and farthest of all, on the outermost circuit of the system, is Neptune; diameter, 35,910 miles, and distant from the sun nearly 2,800,000,000 miles.

Here we have the family of worlds of which the earth is a member. All combined, the eight great planets, if rolled together in one mass, would be very small compared with the sun, whose diameter is 853,000 miles. Next in size to the planets are the asteroids, which resemble stars, and were mistaken for them until the present century. These revolve in the great belt of space between Mars and Jupiter, where a planet is undoubtedly missing. About three hundred have been discovered; yet all of them combined would not equal one-fourth of the earth; and the largest asteroid is so small that Mercury, the least of the eight planets, is one thousand times larger. It will be noticed that Mercury is 35,000,000 miles from the sun; that Venus is 31,000,000 miles from Mercury; that the space between Venus and the earth is 26,000,000 miles; that Mars is 48,000,000 miles from the earth, and that the distance between Mars and Jupiter is 360,000,000 miles. This sudden increase of space attracted considerable attention among the ablest astronomers. Some claimed that a planet was missing, others that a planet would yet be developed there. In either case it was asserted that there should be fragmentary evidence obtainable by observation; fragments of an exploded globe, or of a world in progress of formation, must be floating in that vast space. As a result we have the asteroid Ceres, discovered in 1801, Pallas in 1802, Juno in 1804, Vesta in 1807; then a long lapse of time spent in searching the heavens, after which came Astræa in 1845, and three more in 1847; then one or more in nearly every year since, as many as eight being discovered in 1852.

The most remarkable fact in astronomy is that all the planets and all the asteroids revolve about the sun in one and the same direction. This conclusively proves that the whole solar system is closely related in origin, and that an independent creation

was not the lot of each several orb. If the first state was gaseous, and the vapors revolved in space, they would, as they condensed, continue the same revolution in separate globes; but this motion would relate only to a circuitous journey around the sun. It is not conceivable that so large a mass could turn on an axis in the sky; and, if it were possible, the result would be quite different from the real facts. For instance, if a vapor of fiery gas having a diameter of more than 10,000,000,000 miles were to revolve as an entirety, each part would traverse the circuit in company with each other part, the outer portion making the journey in exactly the same time as any portion near the center. This would mean excessive relative speed for the circumference, and very slow motion for such a planet as the earth. The facts contradict this theory; and there are many other reasons why it cannot be correct. If the solar system is not a condensation of expanded vapor, it must then be the expansion of the central power, the great sun itself. There is no other conclusion possible.

There are other classes of material within the precincts of this system, that are destined to afford us some help. We refer to the meteors and comets. On any clear night in the year you will, if you count them, observe not less than eight shooting stars in each hour of the first half of the night, and fully double that number in the last half. They seem to be most numerous toward morning. Two persons will observe more than one, for many escape the eye, as their flash occupies but a fractional part of a second. Five persons will observe more than two; ten more than five, and so on. As they keep up their bombardment night and day, and in every part of the globe, a conservative calculation estimates that fully ten millions of these meteors are added to the surface of the earth in every twenty-four hours, or 3,650,000,000 in the course of a year. In size they vary from small stones to large masses. There are special periods when they come in showers. On February 12, 1875, there fell in Iowa many thousands, and a collection of a portion of the fragments weighed over 500 pounds. On the morning of November 13, 1833, they came so thickly as to be described as a fiery snow storm. They are recorded by reliable observers as coming in thousands on November 12, 1799; November 14, 1832; November 14, 1866; November 14, 1867; November 14, 1868, and on many other occasions.

While they do in fact fall to the ground in some instances,

they always come scorched or partly burned, if they reach the surface of the earth at all. Nearly all are destroyed by our atmosphere; for it is well known that the excessive speed, averaging thirty miles a second, produces such friction as to cause instant fire. For this reason the distance of shooting stars, when first seen, is about one hundred miles from the earth, at which place the dense atmosphere begins. Were it not for this kind protection, many people would be killed by the pelting of these wanderers. They are generally either stone or iron, when found; and no meteor has ever yet come to the earth that contained elements not found in the structure of this planet. That they came from a wide range of space we shall see. It is certain that the entire solar system is closely associated in character, and came from the same general source. The meteors that are burned by our atmosphere are reduced to gases, and these reach the earth in time through chemical processes and become solids; just as the burning forest is sent upward to the clouds in the form of smoke, enters into a gaseous existence, and is associated in the subsequent growth of vegetation, reappearing sooner or later in solids.

The meteors, whether in the form of stones or fragments of iron, bring with them carbonic acid, which is known to form so prominent a part of the comet's tail. It is also a fact that comets furnish material for meteoric showers; for the shooting stars increase when a comet comes near the earth, or we pass through the tail of a comet, as is frequently the case. It is also true that comets decrease materially in size after such meteoric showers. We are brought face to face with the following propositions: either the comets are of recent origin, or else new ones are continually forming. It would be absurd to assume that, in all the millions of years that have elapsed since the earth was created, there have been no comets until recently. We know that those with which we are familiar are steadily growing less with each meteoric shower they precipitate; and we know that others have been wasted away and have disappeared, probably from this cause. Yet there were comets centuries ago. The ancient Hebrews saw them. A marvelous comet appeared at about the time of Caesar's death, 44 B. C., presaging calamity. The same messenger of dread is supposed to be the one that was observed centuries later, when the Turks captured Constantinople; and an addition was made to the prayer *Ave Maria*, "Lord, save us from the devil, the Turk and the

comet." All three were supposed to be enemies to mankind; but it is now known that the heavenly train of light is merely working out one of the processes of creation.

Having dealt with astronomy thus far, we now turn to an examination of the sun's rays and seek an explanation of comets, meteors and asteroids. As we have seen, the sun is not far from a million miles in diameter. It is almost exactly one per cent. as thick through its center as the distance from the earth to the sun. When we consider the vast space that separates us from its presence, this proportion is large. The eight planets, the few hundred asteroids, the floating fragments called meteors, and the comets, all combined—planets, asteroids, meteors and comets—do not indicate a serious or appreciable loss of substance from the great sun itself. Were they to be re-attached to it, and as much lost in a day, coming from the surface of the sun, an astronomer could hardly detect the difference even by the aid of the most accurate instruments. By this we see that the sun is capable of parting with much of its material without reducing its bulk by the transaction.

The supposition that the planets and other material were thrown from the sun by a general condensation and spattering of big drops off into space cannot be maintained, and is decidedly unscientific. Under such an operation hundreds and thousands of orbs of greater or less size must have been sent forth into space; yet we find but eight. The claim that they may have returned to the sun cannot be sustained, for planets, once in their places, do not go back to the parent globe, although it is quite true that comets, meteors and fragments by millions are returning to the sun. It is supposed by scientists that the intense heat is maintained by the friction of these objects. If so, the sun is an example of perpetual supply, of self-supporting power, of eternal activity; which, being true, would indicate an unending career, and, being untrue, would point to its end some day, some coming day in the universal calendar. That all material does not return is easily proved. The planets, asteroids and meteors that are now beyond the capturing influence of the sun's attraction, have not gone back, and never will. That the asteroids have, in many instances, been attracted to Jupiter is quite certain; and that this king of planets may have stolen the material or substance of some other world or worlds on the inner and outer range of his orbit, is more than

probable. That it, and all planets, as well as the earth, are being added to by shooting stars or flying meteors, is certain; and this alone would prove that the substance of the solar system, which must have come from the sun, and is daily coming from the sun, is being deprived of an opportunity to return. Hence it is very clear that the sun is losing its bulk and is growing smaller, but not perceptibly. Whether it is losing its heat or not depends entirely on the other question, whether its heat is due to the return of material, or to its own inherent vitality. That it was originally endowed with inherent vitality is true; and it is true to-day, as is seen in a thousand bits of evidence; therefore we cannot descend to the cold fact that its heat is kept up by nothing more than tramp matter in the sky.

Man is not only associated with the sun and every part of the solar system, but he is the offspring of the very material that thus floats through space. His origin, history and destiny cannot be estranged from a single particle of this great system. To this conclusion we are to come by successive steps of proof. He sprang from seed; the seed came out of the soil; the soil came from the earth; the earth came from the solar system, and the solar system came from the sun, by our hypothesis; but with the sun from a common origin, by the partly accepted nebular hypothesis; thus showing that man is made of sun material. Of this there is not the slightest doubt, and not the slightest room for doubt.

We are now brought face to face with the present action of the sun's rays and their effect in producing the material that is ever being added to the earth. Before taking up that question, we must dispose of the negative side of it. The fragments that come to our earth by millions daily, and to other planets in greater quantities, cannot be remnants of a long past. It is well established that this earth itself has already been many millions of years in process of completion, and is still in process. Before its era there were aeons of time when the solar system was struggling to its equilibrium. If these fragments are now remnants of that early dawn, then space must have once been solid with them; an impossibility.

The rays of the sun are not only excessively and intensely active, but they are the cause and source of all activity, whether in chemistry, in heat, in electricity, in plant growth, or in the animal functions. To withdraw them would mean death in a few days;

that is, if the sun should go out and its action should cease from reaching our atmosphere.

[603]

All activity affects matter.

This is the 603d Ralston Principle, and represents both a law and a fact. By it is meant that there is no action in the universe that is not directed to some material in the universe. While the statement is broad, it is not in dispute. A small part of its operation is seen in the vital function of sunlight. What is known as heat is supposed to be an activity of molecules, particles or substance, all which enter into the composition of matter. In other words, heat could not exist if it had not matter to operate on. Electricity, with all its mystery, dwells in and plays through matter. It was formerly supposed that light was material, or molecular, or atomic; in which case it must have had matter to deal with. Afterward it was assumed that it was undulatory ether; that is, an atmosphere lighter than air, that permeates all solids and liquids and occupies space; and that this ether transmitted waves of force that became known as light, just as waves of molecules are known as heat.

That this ether is matter may be seen from the following facts. When light, which according to the latest and most accepted theory undulates in waves of ether, strikes air, or liquids, or solids, a molecular action is set up called heat. When this heat is intense the molecules fly apart, the particles dance ferociously about each other and separate into gases, called flame. Thus light can and does set fire to matter. Whatever its nature, it is material enough to burn substance. Another fact is important. The rays of light may be converged by lenses or mirrors, and brought to bear upon a certain point, producing intense heat. Any boy can prove this by the simplest experiments. In the old Roman days ships at sea were set on fire by converging the rays of the sun upon them. This shows that ether is not a solid gas, but a series of lines, rays or atomic processions widely apart in proportion to their size. Still another fact, incidentally referred to, is the reflection of rays when directed against a bright object. They are turned aside by an angle, acute or obtuse as the angle of incident may be. Here we find evidence that light is material, and that its substance is not like air, but is in the form of straight lines. These we shall call

atomic processions or movements of atoms, always straight ahead, forward or backward. They never bend and are never in curves.

To illustrate light let us imagine a Gatling gun discharging cartridges from myriads of holes, each hole sending forth a continual succession of active balls. Further imagine these cartridges to be so small that a hundred thousand million times a hundred thousand million of them would not, when combined, equal in size the finest point of a cambric needle. Human conception is powerless to contemplate anything so infinitesimally small, as it is powerless to understand the vastness of space. Man is poised between two extremes, and such seems to be his place in the universe. That the rays of light are material is as certain as anything can be. Every principle and law of light confirms it. It has force, energy, power, activity, intensity and an adaptability to other forms of matter just as streams of water or lines of shot have under parallel conditions. On this theory alone can color be accounted for, and all the so-called phenomena of light.

The atom is the smallest division of matter. It is explained in the higher degree book, *All Existence*. The sun is composed of atoms, either separated or massed. All the planets, asteroids, meteors and comets are collections of atoms and nothing else. When the blazing sun sends forth its energy into space, the agency of that force must be atomic. The sun cannot hurl a fragment of solid matter at the earth, nor a globule of molten rock or iron. It selects the only material that could safely and accurately be made to reach this planet. Huge missiles would demolish it if they struck our egg-shell formation, and would drift idly into space if they failed to hit. As a markman the sun would be deficient, for its impulses are natural rather than executive. It may be argued that an enormous proportion of the rays of the sun if atomic and therefor material, must escape all planets and other bodies and be lost in space. This is not the fact, however. Light diminishes rapidly by the force of its own attraction; and while its impulse makes straight lines, the burden of that impulse is affected by a temptation to diffuse. Thus the rays of the fire-stars of the sky come to us in broken lines, while those of the planet are more steady.

A line of light is a procession of infinitesimal cannon-balls shot from the sun at an inconceivably high rate of speed. Allowing that they seek the farthest limit of space, they would be retarded

by the attraction of the sun, and thus held within the solar system. By the atomic laws they would combine among themselves, ere they came to a full rest. They would be grouped by twos, threes, hundreds, clusters, meteors, asteroids and planets in the course of time. Attraction is everywhere active. Two atoms would unite. They would soon be four, eight, a hundred, a thousand, a million, and, in the course of time, they would constitute a piece of matter as large as a grain of sand. Other grains would be forming at the same time. It would not be long before these grains would be attracted to one another and make larger fragments, which would repeat the same process until still greater masses had been formed. All planets and all floating matter in the solar system must have been created by this means. There is no other way of fully accounting for all the conditions that are known to exist. The rotundity of orbs is more readily explained in this way than in any other; for the unending pelting of their surfaces from all directions would tend to make them round. The globule theory, or drop of molten matter cooling to a solid, cannot be sustained under a close examination.

While the atomic theory of planet building is not essential to our argument, but is an incident thereof, it is always demonstrated in geology at whatever turn we take. The various rock formations of the crust of the earth, the strata that hold the history of the past in their solid pages, may have been indebted to the sun's atoms for their material; although this is not true of soil washings that have accumulated. Yet geology laughs at a million years as nothing. Multiply a hundred million years by 3,650,000,000 meteors per year that come to our planet, and the accumulation from this source alone is astounding. Yet in our opinion the rays of the sun deposit as many atoms and as much bulk in the same time as these shooting stars. Geology should not fail to make some recognition of both these sources of supply. It is true that meteors would reach the earth from all directions, in the poles as well as throughout the other zones, and the roundness would not be affected; but the atomic material from the sun would hardly add much to the polar climes, and the earth's equatorial diameter would exceed that of the polar axis. This is found to be true, but may be accounted for in other ways. The shifting of the earth's axis, and the changing of the climates, would tend to equalize the diameters, if the cause of difference was due to atomic supply; and we

find that the axis has shifted and the climate changed in the past. Southern Europe and especially France, are known to have been, at one time, frigid arctic zones. With the present diameter of the equator larger than any other diameter of the earth, there is no explanation for it but atomic accumulation, unless the earth had been remelted, or its crust had yielded considerably to its new centrifugal force.

At all events we have shown conclusively that the earth is cumulative; and it cannot be in dispute that the sun is the source of the solar system; although the source of the sun is another and far different problem. Our third law states that all activity affects matter. This will be traced through subsequent steps in this work. We hold that action and matter are co-related; that there can be no action unless something material acts. With so fine a texture as a garment of atoms, even the soul could be entirely material. Let us keep in mind the steps we have taken thus far, for they lead to others before the end comes in sight. We must remember that the origin of the solar system was the power that sent the sun rolling into this domain; that the sun has given forth its own substance in the creation of the planets and other occupants of this section of space; that the earth is from the sun, and was originally in it as an individual part of the mass; that the earth was, is, and will continue to be, added to from the substance of the sun, and that man's destiny is locked in the problem of the sun's future gifts to the earth. We are now ready to take another step.



CHAPTER VII.

BUILDING THE FORESTS.

[604]

ACTIVITY pervades all matter.

This is the 604th Ralston Principle. It represents both a law and a fact. Nothing is dead. If we deprive an animal of its life, it falls to the ground a writhing, quivering mass of flesh, and soon is still. The heart does not beat, the pulse is silent, the breath is gone; but the animal is just as active as before. It is true that his machinery has run down, but that is his use of the faculties and functions of the body as a whole. Even in life every particle was active, whether of bone, muscle or flesh. What, you ask, were the bones active? Yes. Veins of blood circulated through them. New material came every day to take the place of the old, although the changes were hardly perceptible. The nails and hair were continually wasted and renewed.

Now the animal is dead. But the activity rather increases than decreases. In a few days a countless horde of invaders, attaching from within, will resolve the mass to new combinations; gases and odors will escape; fluids will soak the ground; larger vermin life will eat from the flesh, and in time the bones only will remain. They have their day, and pass to earth. The life of a bone in a living animal is quite different from its activity under the slow process of dissolution. In the vegetable world we find hard shells that resist decay for a long time; but their particles are active, and time is of little consequence in the history of matter. Iron is certainly obdurate in appearance, but note how quickly it turns to rust. The everlasting hills, the rocks supposed to be as ancient as the sun, but in fact in their infancy when that orb was mature, are all full of activity. No rock is devoid of porousness, and in these apertures the water congeals and expands until they crack and crumble; and even in undisturbed solitude buried miles from the surface, their particles are grinding out the next step in their destiny. In one age, rock; in another, fragments; in another, gravel; another, sand; then loam; again petrified; back to dormant repose; and so the story moves on from aeon to aeon.

Matter is active for man's benefit, if our conclusions are correct. But this does not so seriously concern us at this stage. It is enough that we have these laws to rest upon: first, that there is no activity except it affects matter; second, all matter is affected by activity. Material may be in a dormant state, as in the case of rock buried beneath ice or other rock; or, as is supposed, in the case of the moon which is reputed to have lost its heat. It has the power of attraction, nevertheless, and lifts our oceans into tides and our earth away from its under waters for the secondary tides of each day. The moon may be dormant from age; or in process of growth through accumulation; for it must be constantly receiving meteors and atomic material to the same proportionate extent as the earth.

A black rock called coal contains a tremendous volume of pent up energy, needing only a fire to start it into a blaze. Its activity is held in abeyance, but is nevertheless present. Its origin and formation may explain one of the processes of earth accumulation. A glance at a lump of coal shows clearly that it is petrified vegetation, consisting of trees, branches, roots, leaves and twigs. There are about 8,600 known fossil species of plants, and of these about 2,000 are from coal measures. Some are formed in forests, and others in swampy marshes, the coal veins varying from a foot or less to fifty feet or more in thickness. Imagine a forest depositing its leaves for a few hundred years until they become a new soil choking the great trunks and admitting a younger growth; and over this mixture the broken limbs and dead tops are scattered; and you have a typical coal field. Time and overhead pressure are necessary to petrify the mass; and there it lies buried for many thousands of years, until the earth is ripe for man's coming. Then it is ready to serve him in various ways; as fuel, oil, tar, gas, pencils, and their related uses.

That these beds are of vegetable origin is shown in many ways. The remains of extinct vegetation are found in abundance at the coal seams, or close by. These vegetable remains have themselves been partly turned to coal, and still retain their original form and structure. Even the structureless portions of the coal beds, including the hardest anthracite, when suitably prepared and examined with a microscope, show vegetable structure. The ashes of coal show vegetable cells and characteristic markings. A perfect gradation may be traced from wood to peat, through

brown coal, lignite, and bituminous coal to anthracite and graphite, showing that these are all different steps in the same process. Finally, the most structureless peat, by hydraulic pressure, may be made into a semi-coal. These are the proofs of the vegetable character of the great coal beds of the world.

A workable seam must be at least two feet in thickness. Mammoth seams are the result of combinations of many smaller seams, separated by thin partitions of clay. Thus one field grew above another, taking root, thriving and dying. In the north of England there are thirty such fields, one above the other. In Nova Scotia there are eighty. In South Wales, there are ninety-eight; in Westphalia, one hundred and sixteen; in Belgium, one hundred, and so on. Their aggregate thickness is something enormous. In Pennsylvania they are 4,000 feet; in West Virginia, 4,500; in Indian Territory, 8,000; in South Wales, 12,000, and in Nova Scotia, 13,000 feet. This thickness, while not uniform, is sufficient to denote the character of the process and the long periods of time required.

If these fields of coal were confined to spots only, we might have some difficulty in reaching the only conclusion that is now possible; that is, if we depended alone on this source of information for proof. There are other means, however, and they corroborate the results. The coal fields of themselves furnish absolute proof, when we look at their extent. The Pittsburg seam now extends over 14,000 square miles; and, allowing for removal by denudation, its original area was about 90,000 square miles. Coal fields abound almost everywhere. In little Rhode Island they show an area of 500 square miles; in Michigan of 6,700; in Nova Scotia, 18,000; in the so-called Appalachian fields, 60,000; in the Central, 47,000, and in the Western, 78,000 square miles. This for the United States alone and its outskirts. Other countries are equally favored; and so small a domain as England has 12,000 square miles of coal area. It must be remembered that the discovery and working of the coal seams have been made possible by the upheaval of the strata, thus showing their edges to the eye of man; and that much of the area of the world is still hidden. An idea of the size and extent of a single field may be obtained from a glance at the Appalachian, whose area begins in Northern Pennsylvania, covers the whole of Western Pennsylvania and Eastern Ohio, nearly all of West Virginia and Eastern Kentucky, East

Tennessee and Georgia, and ends in Middle Alabama. Yet this is but one of the coal fields of the world.

Some inquiries are pertinent at this time, and will be pursued in subsequent chapters. The geological period to which the coal fields belong, is called the palæozoic, and represents a rock system forty thousand feet thick. This is not known by going down into the earth for that distance, but because the strata or layers of rock have been upheaved and their edges exposed. What was once horizontal, is thrown to a perpendicular position. In this palæozoic period of forty thousand feet of rock-thickness that covered the earth, soil once existed, and trees grew. From what source did the forests take their foliage for centuries until they had buried themselves out of sight and choked to death in their own accumulation? We go to the woods for loam made from crumbling leaves, and find it rich soil. In such conditions the coal forests thrived. A careless geologist might answer that coal fields were in river basins, afterward upheaved, and that the strata were formed by deposits of sediment washed along the shores from overflowing banks. This is true of many strata in geological history; but it is not and cannot be true of the coal strata. First, such sediments never fall in appreciable quantities except at the edge of water; and the vast width, length and thickness of all coal fields preclude the idea of their formation at edges of streams, lakes or oceans, or even in basins large enough to contain them; for no such conditions have ever existed. It is true that moisture is necessary to coal production. Dampness, vegetation and great pressure are the requisites of a future coal seam. Another reason is quite conclusive in itself. The character of all the great coal fields shows that pure coal has been made, in simple seams requiring thousands of years to form. In this pure coal there is absolutely no sediment, soil or deposit of any kind whatever except the leaves, branches and trunks of the trees or vegetation that became so petrified. The coal burns to its own ash; and the ash is in exact proportion to the vegetation, as is seen from burning the same quantity of matter from the living forest of to-day. Wood, when consumed by fire, leaves a small percentage of ash.

Another fact is worthy our attention in this place. Wood, trees, branches, leaves, vegetable loam and their own decay are quite light in weight and expanded in bulk compared with the coal they produce. It is also well known that an enormous pres-

sure is necessary to convert vegetation into coal, to petrify it in fact. Two things are to be considered. To change vegetation to coal, the pressure must transform the thickness of the former to the specific gravity of the latter; and this alone would reduce it considerably in thickness. More than this, it is known that vegetation loses four-fifths of its composition in changing to coal. A forest of trees two hundred feet high might not make a coal seam thicker than ten feet. The rate of such development seems to have been about one inch in seventy years; at which rate it would have required more than eight million years. This time may be lessened on the theory that all life was more vigorous in those earlier periods than now. The shortest estimate is one million of years for the formation of the coal fields; and this is undoubtedly too short.

These forests grew one above the other; and were separated by thin deposits of sediment as a basis for a new forest overhead. When one had accumulated so much leafy loam as to choke it to death, the branches and tops naturally crumbled away, and all was leveled. Over the grave of the first forest the rains, aided by accumulations, washed a cover of shale or clay with other material, and there it lay until a new forest was started. This proceeded to completion, and was itself buried in the same way. Then came other forests overhead, until, in some instances, more than one hundred had been placed, tier above tier, and the whole scene closed up for the change that was to follow. Man's future fuel was now ready to be cooked, pressed and preserved. It may be asked why, if there are ten millions of meteors falling to the earth daily, some of them are not found embedded in the coal. The answer is that meteors are almost always consumed as soon as they touch the atmosphere. The friction of the air produces an intense heat which instantly converts the meteor to a chemical gas. This gas floats in the atmosphere until such time as it may be used. Trees convert gases to solids, and much of the growth of a forest consists of air and moisture free from the ground.

Whence came these miles of accumulation of vegetation in the carboniferous period? They were not sedimentary deposits, except in the thin layers between. They were not formed by the nutrition of the soil beneath, for tiers of forests could not have risen above each other by such means. It must not be forgotten that, when we find ten thousand feet of coal, this mass represents

perhaps two hundred thousand feet of forest height, or not far from forty miles, with solid rock beneath and above. If forests grew one on top of the other to a height of forty miles, and extended north, south, east and west, not less than 150,000 square miles in the United States alone, as far as is now discovered, it is certainly a question of no ordinary magnitude where this tremendous mass came from. The attempt to answer it by saying that it was deposited as sediment from moving waters, is absurd; and our very next chapters will show how ridiculous such an explanation must be. Geologists admit the addition of matter from meteors, but have never studied the material qualities of the sun's rays. The meteors seem to play but a small part in the growth of the crust; and this is not appreciated for the reason that meteoric substance is added almost entirely to the gases of the atmosphere; although the chemist knows that such gases find their way to the ground and become solids. Yet the geologist fails to grasp the effect of this accumulation. It is so little. But time means nothing if a world is to be built. Some of the ablest geologists of the age preface their treatises with the remark that the student of this science must learn to omit all considerations of time.



CHAPTER VIII.

THE CRADLE OF LIFE.

605

THE crust of the earth consists of sun-deposits.

This is the 605th Ralston Principle. It represents a fact rather than a law. That this fact is capable of easy proof we shall see. There is no form of argument that can possibly lead to any other conclusion. If the nebular hypothesis is advanced, the reply will be simply that the sun and earth are one and the same substance. All foreign matter that has been thrown upon our planet from every quarter of the sky has been of material like our own chemical elements. We have had fire-balls, nuggets, rocks, stones, pebbles, old iron and other junk thrown on this globe; and if there is anything else in the sky of which we have not had samples, we shall probably never know it. Under that theory we are certainly part and parcel of the sun. If we take the theory of accretion from the material of the sky, it is the same thing. No one pretends that the lesser bodies came from any separate source. The atomic theory is closely allied to the others. Its only variation is rather an explanation of the nebular hypothesis; and it maintains that the atoms of the sun, being material, are now carrying on the process of depositing further crust over the surface of the earth.

It is necessary that we look at this crust briefly, and ascertain, if possible, what it consists of, and how it came here. We have taken a peep into astronomy in some of the preceding chapters; now our attention is called to geology. This is a history of the earth as recorded on its rocks and soil. We are made aware of the two great divisions of the crust; the first is the unrecorded period, which lies under all the rest, and is known to exist, but of it nothing definite can be ascertained. It is a long depth of under rock of tremendous thickness and impenetrable material. If you ask a geologist how old this lower portion of the crust may be, he will tell you that it is probably a thousand million years old, but may not be more than half that age; and he will say this in a nonchalant manner, as if the answer meant nothing.

The recorded rocks are all above the unrecorded, and have afforded some means of making an estimate, and it is to them that we will give our attention. Taken as a whole, they are supposed to embrace a lapse of time not exceeding one hundred million years as the maximum, and thirty million years as the least. Please remember that this estimate applies only to the recorded history of the crust of the earth. When the first of the geological periods began, it found the earth nearly as large as now; a tough looking barren rock, as empty of all signs of life as our moon. This much abused satellite is charged with being a wornout world, a sort of heavenly tramp, guilty of vagrancy; but the fact probably is that she (the moon) has not yet had her day. At least we know that the earth was as empty and barren in the early days of time as the moon is now.

Let us imagine a ball of rock floating through space, as irregular as you please, and tending to almost any shape. It was either a solid ball, or else hollow, with a crust. If solid, it may have been either hard or soft within; or, as some say, molten; or it may have been empty in the greater portion of its interior, with a molten mass just under the surface. That is, the crust may have been hard on the outside and liquid on the under part. The fact that volcanoes emit burning material that comes from a great depth, tends to confirm this theory. For our purpose it is not necessary; but it is important to know that the outer surface was a barren and empty rock. Here we have our beginning as a planet of progress.

There are five periods known to recorded rock-systems; and these are analagous to the history of mankind; fading and uncertain in the beginning, but more accurate and replete with details as we approach the present. Of these five periods the earliest is the Archæan. It is only in recent years that this has been added to the geological accounts; formerly the Palæozoic was the primary era. The Archæan is merely a story of rock. No organic remains either of animal or vegetable structure, have ever been found in this age. If the under rocks had never been disturbed, they would never have been written about; for they lie so far beneath the earth's surface that there is no means known whereby they could have been reached. However, in the upheavals of various epochs, they have been dislodged from horizontal beds and placed partly on edge, their broken lines cropping out in Canada and nearly a score of States in the Union. In Canada they show a thickness of 50,-

000 feet. This Archæan rock undoubtedly extends from the Arctic zone to the Southern States and beyond the Rocky Mountains; and its further extent is probable. It is said to circle the globe.

It is stated by scientists that the Archæan rock is a sea botom, from which it is argued that North America at one time was an ocean. This is not definitely known. That water has been abundant is true; but water would almost evenly cover the entire globe, allowing for the difference in bulk at the equatorial region, due to the revolution of the earth; all of which is true, providing the planet was round. The contraction of the surface and breaking up of the waters would result in anything and everything that we might find or expect to find. It is probable that this rock system extended around the globe. Our chief interest is in the fact that it could not have been deposited by the action of waters, and that it rested on a mass of rock equally beyond any such claim.

No organic remains as structures have been found in the Archæan period; but it is true that vegetable life must have existed there, and that the lowest forms of animal creation also came into being at this time. Imagine a mass of rock, as it now lies, 50,000 feet thick, circling the globe, with nothing above it, except clouds and dense atmospheres laden with vapors of all kinds. In the lower half of this belt rock abounds, but empty of life. Under it nothing but rock; all rock. Above it in the millions of years that are to follow, are to come four later periods, whose combined material will add about 50,000 feet more, to bring it to the year 1898. This heaping up of material is chargeable to river deposits and drifting sediment, some of which is true to a certainty, but in meagre degree; while most of it is clearly untrue. A man cannot lift himself over the fence by pulling at his bootstraps; no more can the earth cover itself with 100,000 feet of sediment in the form of deposits washed from even the highest mountains on its surface to make its surface. If such a thing is possible, then a man can bury himself with himself, and hide himself a hundred feet beneath himself by using himself as a covering to extend that much distance above himself. The claim is made by many that the gases of the air furnished solid material, and that the air then must have been denser than now. This is probably true, and it is in line with our argument.

The sun charged the atmosphere then as now with its own atomic material; but no condition or depth of atmosphere

could of itself account for the stupendous bulk that has been added to the surface of the earth, unless that atmosphere were repeatedly and continually supplied from some source. The only source possible is the sun, and the conclusion is certain that the crust of the earth has been built by the great central globe of our solar system, and that the matter in which we dwell, and of which we are a part, consists of sun-deposits.

[606]

The nature of the sun-deposits varies with each step of geological history.

This is the 606th Ralston Principle. It represents a fact, a law, and a doctrine of eternal life. As far as it is a fact, we will discuss it at this place. We have already said that the Archæan period of the rock-systems was devoid of all evidences of organic remains, either animal or vegetable. But, while such remains are not found, there are abundant evidences of their having existed in that early era. These are furnished by the presence of iron and limestone in the Archæan rock. How is iron a sign of animal life?

Iron ore is accumulated in the following manner. At the bottom of peat-bogs is often found a hard pan of iron ore, sometimes a foot or two thick. The same material, in the present age, is known to collect in spots where there is no bog; but this is due to the fact that soluble iron is washed out of rocks by water containing an excess of carbonic acid, which is produced by decomposition of organic matter. Meteors and comet-material deposited on our earth, day by day, in the present year, as in every age probably, are known to bring carbonic acid; and this may have been the source of iron colorings in the Archæan period, rather than the supposed vegetation. It is nevertheless true immense iron beds have been found. If they can be relied upon to furnish evidence of organic life one hundred million years ago, such life was purely vegetable.

If animal life existed, the fact must be assumed from the presence of limestone, which is undoubtedly abundant in the Archæan rocks. Limestones are composed of shells which formerly held life; some of the occupants being a low order of vegetation such as nullipores and coccoliths, and a low order of animal existence such as rhizopods. It is of importance to us at this stage,

to know just what life did exist on the earth so many millions of years ago; and we are brought face to face with six facts: first, no life whatever was here unless it is indicated by iron, graphite and limestone; second, iron, graphite and limestone abound in the Archæan period, for they are now seen in the rocks of that era; third, iron is associated with organic life; fourth, graphite is the direct result of vegetable, and never of animal, life; fifth, graphite appears in great beds in this earliest period; sixth, limestone is the skeleton or shell structure of low organisms, either vegetable or animal. The graphite that abounds is so allied to the iron that the latter cannot possibly indicate anything but vegetable life, even if it does that. It may as well be stated here as elsewhere that our only means of knowing is by comparing the processes of more recent periods with the results of earlier epochs. We know that iron is forming now in peat bogs, and that coal and graphite may form above them. The iron is at the bottom; or, as some state it, beneath the peat bogs; the coal is above the iron, and the graphite above the coal.

It is reasonable to assume that vegetable life existed in the Archæan era; and this is generally accepted as a fact by geologists. But what about animal existence? The evidence is so meagre as to be set down as chiefly guesswork. In the Laurentian limestones of Canada, Bohemia, Bavaria, and other places where the Archæan rocks have cropped out, there have been found large, regular cellular masses which are said to be the shelly remains of rhizopods of unusual size. This is all. If the supposition is true, then man's first ancestor, or, to be more accurate, his first predecessor, appeared on earth in that far distant period. The word protozoa means first life, in the sense of animal existence, and a rhizopod is the lowest, earliest form of protozoa. If the theory of evolution is true, then all animal creation, including man, is centered in this one source for its origin. We know this: that either no animal life whatever existed then; or else only the lowest form of protozoa appeared.

The age of the earth is always an interesting topic. Prior to the dawn of recorded geology, it is all guesswork; but it is hardly probable that it is less than a thousand million years old. Yet it may not be much more than a tenth of that. It may be true that the earth was young when the Archæan rocks were first begun; for they are strata, or layers one above the other, more than 50,000

feet thick. Geologists tell us that this immense bed of rocks was shifted through millions of years of drift, deposit and sediment-washings, from a continent once raised and occupying the region of the Arctic zone, in the form of tropical mountains; that these mountains were carried down to the present Temperate zone, and petrified; that, when the thickness had reached ten miles, upheavals raised the sunken ocean beds which held these deposits, now rocks, and made them into continents, over which ten miles more of washings came; and the crust of the earth, as it now appears, was the result. All this cannot be true; for the depth is too great and the era too extensive to admit of such additions. Nor could the source of so much material be anywhere found on the earth itself. Mountains were never ten miles high, and certainly could not be assumed to be twenty miles high to accommodate a theory. Even if so great an elevation could be imagined, it must not only be a mountain, but a continuous chain or upland four times higher than the highest peak of earth. It is only by accumulation from other sources that this crust was built. Let the age preceding the Archæan rocks be much or little, we are enabled to do more than guess the time that has elapsed since the first stratum of that period was laid. The nearest to a satisfactory assumption is that it was deposited at the rate of one thousand feet in one million years. We know there are 50,000 feet of Archæan rock, and this calculation would place the age of that period as fifty million years. It equals all the combined periods of geology since then, so that the recorded, or rock history of the crust of the earth indicates the age we have previously stated of one hundred million years, since the beginning of the Archæan rock.

The value of such inferences is important; and many curious facts are developed. For instance, the lowest situations of Archæan rock are devoid of evidences of organic life; but as we ascend we find possibilities only of such existence, chiefly vegetable. Above this, is the possibility of animal organisms, but of the lowest order of the lowest kind of such life. Then, above that vast mass, is the Cambrian rock, where the evidences are more satisfactory. It is a ladder, a succession. Geologists claim another fact of value; that is the stratified appearance of the Archæan rocks indicates that they were formed from the débris of other rocks or other land, existing as many millions of years before them. This inference would lead to an endless circle, while the progress

of the earth points to ascension and advance in each stage of growth. Our claim is that the strata were the results of accumulation, deposits, sediment, washings, all combined; each of which class of accretion would help the other. The crust of the earth certainly consists of sun deposits, whether under the nebular or other theory; and the deposits certainly vary in their nature with each step of geological history. These facts will appear more and more clearly as we proceed.



CHAPTER IX.

ANCESTRY OF ANIMAL LIFE.

607

THE earth's development is progressive.

This is the 607th Ralston Principle, and represents a law as well as a fact. In the proof of these principles, it must not be assumed by the reader and student that all data may be placed under one division or in one chapter, relating to the claim advanced. Thus, in dealing with such principles as the 605th and 606th, we find much to be said in subsequent chapters that bears directly upon them. In showing that the earth's development is progressive, we shall also show that the sun deposits on the crust of the earth vary with each step of geological history.

A few terms should be fixed in the mind. It is not our intention to burden you with unusual words; yet the simple terms; well known to geology, will not be too hard for you, even if you are not a student.

Archæan.—This word means ancient. It is applied to the earliest known rocks in geology. It is the first era of the recorded history of the earth; that is, recorded in the rocks of the earth's crust. It includes in its lower half no organisms; therefore is said to include an epoch prior to all life. It includes in its upper half certain evidences of vegetable and limestone life, in which primitive animal organisms may possibly have existed; therefore is said to include earliest life, or the dawn of existence.

Protozoa.—This word means first life in the animal kingdom.

Rhizopod.—This is the lowest protozoa, and the beginning of the animal kingdom. The shell was the skeleton or house made by the life that dwelt therein; and, after its death, the shell remained, and has remained these millions of years. This is the chalk we use in school. Some of the pyramids of Egypt were made of the same material, rhizopod limestone.

"Dawn animal."—This name is applied to the shell structure of a rhizopod found in Canada and elsewhere. The strict

geological name is *Eozoön Canadense*. It is not certain that it is of animal origin. It appears to be. If so, it is far lower than any other rhizopod; and, by far, the earliest form of compound protozoa. By this is meant the first attempt of protozoa to combine into an organic structure.

Above the ancient rock of the Archæan period we find the next layer in the growth of the earth's crust. Despite upheavals throughout much of the globe, it always appears that the Cambrian deposits are on the upper side or above; that the Silurian deposits are still higher up; that the Devonian deposits are above those, and the coal measures at the top of them. All these combined are called the period of ancient life; or, in geology, paleozoic; the first part of the word meaning ancient, and the latter part life. It is so called because life was known to exist beyond all doubt and in great abundance, comparatively speaking, in that era. As the Archæan epoch was as long in time as all the periods following put together, so the Paleozoic of itself was equal to all that followed it.

It is interesting to note how gradually life came upon the earth. The beginning was small and faint, and organic existence was of the simplest and lowest order. The first fauna are found in the Cambrian, or under strata of the Paleozoic period. These fauna, or animals, appear in variety, and are interesting as well as remarkable from the fact that they contain representatives of all the great types of animals except the vertebrates, to which man belongs. While the many varieties of life came gradually upon the earth in the Cambrian period, it seemed that the time was not ripe for the higher class. Perhaps the conditions were not favorable. The vegetation was rank and magnificent; over four hundred species of plants being found. Yet, owing to the greater destructibility of vegetation, much must have been lost. Animals are better preserved in the fossil state. The lowest of the protozoan organisms in the Cambrian era, were sponges, now parts of the rocks that are millions of years old. Then came a wonderful leap in the line of progress.

A severe blow is dealt to the theory of evolution by the great gap between this lower rhizopod life and the vast array of types that came upon earth with startling suddenness, in a geological sense. The difference between progressive development and a steady gradation must not be lost sight of. Every step has been

in the line of progress; but there is no proof that each advance is the outcome of its immediate predecessor. It requires not only theory, but also a hard straining of facts and twisting of evidence, to sustain the doctrine of evolution, or the claim that one advance is the parent of another. The rhizopods are in no sense related, except that they are all rhizopods; as we shall show later on that negroes, Chinese and Caucasians are separately originated, although all are human beings.

The evidence of geology has a sense of certainty about it, as far as it goes. Testimony preserved in great volumes might be lost through fire or other means of destruction; but, when solid rocks stored miles away from the touch of time or the agency of change, unfold their lithographs to the eye of man, their pages cannot be disputed. The fossils are the animals themselves, as clearly in evidence as the great rocks that hold them; and, when we find a leap, as sudden as it is vast, from the rhizopod, or first combinations of protoplasm, up to a complete fauna of all animal life except vertebrates, the possibility of evolution at once fades from consideration. The answer to this is stated by the advocates of evolution who find no obstacle too great for them to mount with an explanation, although the facts are sadly missing. They tell us that evolution is not always an equal advance; that the progress is, at times, slow, and at other times very rapid. They point out the fact, which all admit, that there have been periods of prolonged quiet, followed by periods of rapid and surprising advance; and that these alternate eras have appeared from time to time in the development of the earth. Yet some of the leading advocates of the theory, in fact all the learned supporters of Mr. Darwin's views, admit frankly that "in spite of every allowance the suddenness of the appearance of the first fauna is extraordinary." Argument, suggestion, and explanation have weight only in proportion as they are sustained by facts. In this case the fact is against evolution; the question is, will any suggestion change it to a neutral attitude?

Coming up the strata we find ourselves in the realm of the Silurian epoch, the rocks of which lie above the Cambrian. As we would naturally expect, the Silurian species ought to appear in greatly increased numbers; and we find nearly eleven thousand. In the upper part a few fishes are found, and these are the first vertebrates. If man was evolved from the original drop of proto-

plasm, and has been brought upon earth through a successive gradation of unfolding, it may be a satisfaction to know that the fish was his first real ancestor,—the earliest of the vertebrates, of which the human family is one species. First, as a chalk-making rhizopod, next as a sponge, then a leap into a large variety of animals of the lowest class, then another leap to the fish; this is the progress of life on the earth. We have no right to question motives, nor would it result in any further light on the matter if we were to know why so long a time was allowed to elapse in bringing man into the world. Why were millions of years frittered away in the transposition of the shell-organism to the fish? If man was to be evolved, why could not the power that possessed the amazing ability to construct the globe, the fauna, the flora, and the limitless varieties of life, employ that same omnipotence in the task of developing man in a few thousand years? These questions are idle. The evidence is tremendously overwhelming that some power, altogether too mighty to need stoop to miracles, is at work, and ever has been, as a gigantic mind thinking out every detail of the creation of man. When we hear it said that God never performs miracles because He does not operate in that way, we cannot help answering that the most amazing miracle that may be conceived pales to nothingness before the simplest steps in the development of the earth's crust. Were a miracle a fixed law, the least of the fixed laws now known to us would be regarded as astounding miracles.

Having found that the earliest vertebrates appeared in the form of fish, and few at that, in the upper Silurian period, we would naturally expect an increase of species in the next system of strata above. This is the Devonian, and is noted chiefly for the fact that fish enough appear in its lower strata to establish a fish fauna. In the highest strata of the upper Silurian this kind of life first came into existence. It was the sudden dawning of vertebrates. It had no progenitor. Nothing has ever been found in all the countless fossils yielded up by the record-bearing rocks, to indicate in the remotest degree that fish, or vertebrates of any kind, were the result of any preceding species. Here is another gap, another leap through a long interval. Geology tells us that the records are complete, connected and unbroken, as far as this single point is concerned. In the lowest Devonian rocks, which lie upon the upper strata of Silurian, where the first fish appeared,

the sudden increase of varieties is most astonishing. In a very short time, possibly in a few generations only, the waters of earth teem with all kinds of fish, and the museums of the world to-day contain their forms as silent witnesses of this miracle of creation, if indeed it is a miracle. What it is, we shall try to answer in the chapters of this book.

Let it be remembered that all animals, except the vertebrates, came suddenly upon the earth by a leap as singular as it was distinct; and that the next jump in the onward progress of development brings the vertebrates as quickly into existence; in each instance without parents. The only progenitor of the rhizopods was the rock in which they dwelt; the only progenitor of the fish was the water in which they swam. Quoting from the united opinions of leading geologists and scientists of the highest rank in the world of learning, we find it stated that this sudden appearance of the vertebrates may in time be partly accounted for by further discoveries, although the records are unbroken in the rock systems where such life seems to have originated; but that in spite of all probable evidence of the future it will always be difficult to account for the enormous number of vertebrates that came suddenly upon the earth. Theories fail, explanations cannot compass the difficulty, and suggestions seem idle. It is another great leap; not a missing link, but a lost hope searching for a chain that never existed. The Darwinians tell us that it is necessary to admit that there were "paroxysms of rapid improvement," at certain times; that "when conditions are favorable, and the time is ripe for a certain change, it takes place with exceptional rapidity, perhaps in a few generations." The fact is, the change does take place with "exceptional rapidity" at times; and these times seem to be the eras of introducing new types of life on earth.

Above the realm of fish-organisms we find the well known coal measures, occupying the land. These have been discussed for another purpose in a preceding chapter. It seems that the coal formation has been the results of vegetation, chiefly forests, on the vast areas of land; and that the only life thus far introduced has appeared upon the beaches, along the shores and in the oceans; always under water. We know that the rhizopods and the representatives of animal existence dwelt amid the sands of the beaches, for the reason that shore-marks of all kinds appear—such as ripple-marks, sun-cracks, worm-tracks, borings, broken shells, and similar

evidences; and that the fish dwelt in the water we know from their construction as animals incapable of progress on the land.

The sun shone in those early days, millions of years ago, probably fifty millions at the time when its intense rays, shining through a clear sky, cracked the beaches with their heat and dryness. The earth was not enveloped in clouds of darkness, nor in vapors of great height and density, as some have surmised. It was not a planet rolling in moisture, smoke and noxious gases unfit for life or habitation. On the other hand, the globe was beautiful; the air was clear; the clouds were as varied and marked as they are to-day; the rains came, and dry weather followed in the same intervals as now; the ocean rolled its big waves landward and spread them over the beaches in surf, foam and waves before the driving winds of storms, or laid them peacefully upon the soft sands in periods of calm, just as they do to-day, except that we are dwelling on the raised surface bottoms of the prehistoric seas, and the old time continents are now under water; the days were bright or dark, as the weather changed; the moon shone at night, passed through her mutations, and sailed to other climes with the same regularity as now; the barren trees of winter took on their spring verdure, shone in brilliant hues of green, dimmed in summer heat, faded in autumn, and were pinched by killing frosts until their funeral tints made all the landscape glorious; the snows of winter burdened their branches with ermine, although the tropics had no taste of this garnishment; the slimy life of jelly-fish skirted the shores, over whose glistening beaches hung the foliage of great trees which granted inviting shadows; the swimming fish, large and small, darted here and there, plucking its food and devouring lesser life; noble rivers ran to the seas; streams, brooks and rivulets poured their helpful life to their greater offspring; trees rose to commanding height; and all the operations of busy existence held full sway on this little planet of ours fifty million years ago, except that the land was utterly devoid of animal life; that the waters along the shores were teeming with the representatives of every type of such life, except the vertebrates, and that the fish of the sea supplied those missing vertebrates. All this was established then. Man is a vertebrate animal. If he is evolved, then the fish is his vertebrate ancestor, and the shelly rhizopod is his rock-bound Adam.

It is probable that the Archæan period began fully one

hundred million years ago; that the Paleozoic began fifty million years ago or more, and that the latter ended about twenty-five million years ago. Before its epoch was done, it carefully closed its coal mines and sealed them for the future use of man. A peculiar fact now appears. It has been stated that no land animals had yet come upon earth. At the time of the earliest formation of the coal strata, the first known amphibians appeared. They were part reptile, and part fish. They really came before the coal measures were laid. During the long era of the development of coal they are not much in evidence; but, after those are completed, the part-reptile is attended by a vast horde of full-fledged life, and the first land animals are established in this world. They are reptiles of every form; large and small; venomous and ugly. Of this the evidence is clear, altogether too clear.

The method by which reptiles came to dwell here seems to assist the doctrine of evolution; but the word evolution means three things at least. There is the Darwinian theory of man being entirely the product of protozoa and protoplasm, or the vegetable cell, by one species giving birth to another; the law of descent by continuous parentage. There is the geological system, which is necessarily a true one, of evolution in the development of the earth's crust; and there is the ordinary doctrine of improvement known as evolution. It is admittedly a difficult point to dispose of, this transition from fish, or water animal, to amphibian, or half land and half water animal, and the change from amphibian to full reptile. The strangest thing of all is the fact that the amphibian is half reptile, as well as a half land animal. As its name implies, it lives on land or water; though its land residence is close to the water. As a reptile it resembles fish of the reptile character and construction, and the fact that several distinct species of fish can be traced back with absolute certainty to a single ancestral species makes it probable that the amphibian was a product of fish seeking to establish a race that might occupy the ground. It was a transition from water to land.

Certain facts cannot be escaped. First, the original life must have been protoplasm, which was then as now, an active, energetic fluid mass, everywhere abundant. It is probable that the first protoplasm appeared seventy-five million years ago. It is vegetable. Its use determines whether it shall be ultimately vegetable or animal. Combinations of every conceivable character may

be made, and are made, of protoplasm. If it unites to form the life of leaf and branch, the result is still vegetation. If it enters into protozoic combinations, it becomes animal.—Second, the original animal life must have been a shell fish, or rhizopod, living on protoplasm and rock; one obtainable from the water, the other from the sand or ground rock in the water.—Third, the original vertebrate life must have been a fish, living in the water.—Fourth, the production or origin of animal life on land must have occurred in the half reptile, known as the amphibian.—Fifth, the origin of animal life on land must have been in the reptile, fully and separately developed for land residence only. If evolution, in the Darwinian sense, is true at all, it is clear enough that man is descended directly from the reptile. If the progenitor of all land life is the amphibian, or water-and-land animal, from which the reptile is sprung, then man, under such theory, is the offspring of reptiles and fish. We shall look at these claims as we proceed. However, there is one fact from which we cannot escape; that the first animal life on land was a reptile. One of two things is true; either that man is descended from the reptile, or that the latter is merely his predecessor. Neither affords us a pleasant retrospect.

In the misgivings that attend the study of our origin, one satisfaction rises above them all; that the earth's development is progressive. Never has it fallen back. It looks forward to something better to be achieved in each succeeding age. Next above the coal period comes the Triassic, in which appears the first trace of mammals, thus approaching a step nearer to the age of man. In the era or rock system above this, they become abundant, following the methods previously noted; first, a trace; next, an abundance of life. So it was with the protozoa; so with fish; so with reptiles, and so with mammals. The earth is certainly tending toward the human species. In the cretaceous period, birds first appear as a fauna; but it is probable that they were separated from the reptile stem in the preceding period. That they are direct descendants from reptiles is clearly established. All geologists admit the fact; and all scientists who deal with questions bearing upon this line of study, whether they are advocates of evolution or its opponents, take it as settled and proved beyond doubt that birds are descended from reptiles. The earliest birds had teeth, as had the serpents.

It is not our purpose to further dwell upon the advancing

ages of the earth's development. Every schoolboy who has looked into a geology knows what magnificent strides have been made in the later periods, leading down to the era when all was ready for the appearance of man. As far as this chapter goes, we seek to maintain our assertion that the earth's development is progressive. That we have done so is evident. Perhaps too much effort has been spent upon a proof that was not needed; but everybody is not familiar with the events repeated herein. The learned may accept what to them is a well-known fact; but those less favored in educational lines are entitled to a full statement of the evidence, in order that they may know in what way the fact is reached.



CHAPTER X.

SPONTANEOUS LIFE.

608

LIFE reaches upward to man.

This is the 608th Ralston Principle. It represents a law as well as a fact. It may be regarded as already understood, although the purpose manifested in the plan of creation may be more or less obscure, and the process uncertain. Under this principle it is not asserted that man is the ultimate aim of the earth's life. Such a claim would require the most careful examination before it could be accepted.

Progress is marked everywhere in the history of creation. If matters seem to come to a standstill at any time, it is in appearance only. If bog life covered the earth during any considerable portion of a geological period, the long duration could not be called a rest, but merely the slow leavening of the crust. To-day man seems the same, as far as we can judge, as he was two thousand years ago; that is, as a physical being; but ten thousand years of standing still, or even a hundred thousand, need not be regarded as evidence of permanent rest. We doubt if there has been any era when observation, as conducted by humanity, could have detected change in the development of the earth. It has all been in the past, noted in results; never in the present. We are denied the opportunity of seeing large changes, although we are privileged to behold every step and every result in the records of the past; and the one supreme fact stands out in clear relief, that a certain goal is sought.

Can it be possible that so much is true? We see change after change; we see steps taken in regular succession; we see the ever upward progress of all steps and all changes, and the question most naturally arises, What is the goal? Going back to those past millions of years when the fish first appeared, we might hear it saying, if we could imagine that it had the power to talk, "I am the first vertebrate. All that has preceded me was made in order that I might be brought forth upon this planet. The *Dawn Animal*

contained the first suggestion that there could be life that was not vegetable; and, immediately following him, shell though he was, there came all the great types of invertebrates into being. But this was not sufficient. A higher type was needed. I am that goal, that great end for which all creation exists. I am the first vertebrate. In me behold the climax of animal life. Nothing can compare with the vertebrate, nothing can equal it, nothing can ever exceed it. I am the end. The earth, indeed, is a wonderful creation; and I, the first fish, the first vertebrate, am also the last. There is nothing higher. Creation hereafter must stand still."

To that early fish, had he been impressionable with thought, the argument must have been conclusive; for nothing equalling him had ever appeared; and, therefore, it was quite clear that his superior would never be created. This is man's argument to-day, with relation to himself. He is convinced that humanity, weak and miserable as it is at its best, is the ultimate end of this glorious ball rolling so grandly through the courts of space, and he barricades that conviction by the well attested fact that not the slightest evidence of any superior life can be found, for none has ever been found. The fact is true; but is the conclusion safe? If it is, then the fish proved absolutely to himself that he was the be-all and end-all of creation. So did that august amphibian, millions of years after his ancestor, the fish, swam his first stroke; sitting on the sand of that old but not primeval shore, dipping his sides in the water for cooling moisture, while his head nestled on the bank in the shade of a giant tree that protected him from the sun; contemplating the proud leap in animal creation, of which he was the first representative, and thinking, if he could think at all: "I am the first amphibian. Heretofore all animal life has been confined to the water. I am double. I am made first for water, then for land. Nothing like me ever existed before; and it is therefore conclusive that my superior cannot be created. I am the goal of the universe. To be sure, I am a reptile fish; but how else could moving life be introduced upon the land? It must crawl, or it would fall. After me the world will come to an end." His argument was just as valid and weak as that advanced by man to-day.

No doubt the reptile-fish was a wonderful masterpiece in the category of creation. True it is that its equal had never been presented to the gaping multitudes that lined the beach and studied its elaborate construction. It exceeded all, as man to-day

excels all. How would so much thought, time and skill be spent upon the intricate and marvelous reptile-fish, if it was not to be the climax of creation? It was absurd, positively and ridiculously absurd, to suppose otherwise. But time brings changes. A few million years roll by, and the reptile himself appears. He is not dependent upon the water for any part of his existence or residence. The land is his, from ocean to ocean. He is the first, the lord of earth. Nor can it be strange if he extols the fact. "I am the first. The water is unstable, and all its life floats and drifts. The land is solid. Its foundations are sunk into the core of the earth, and they will endure forever. Above those foundations, on the soil made for the highest type of animal creation, I, the first land dweller, have come to possess my domains. If any life succeeds me, it must be reptile, for it shall be from reptile sprung; therefore, I am the end of the design by which the universe is established." Part of his argument is certainly sound. All that springs from him must be of the reptile type; and so it has been, even to man. Human life bears unmistakable evidences of such origin.

A glance at the subsequent steps of progress will serve to emphasize this now apparent tendency toward man. And the principle is true whether by evolution or other theory. If results improve at every step, what difference does it make whether they are evolved or come in separate forms of creation? By evolution, as applied to animal life, is meant the origin of one species out of another, commencing at the simplest life in protozoa, and improving in succeeding lines of descent until man is reached. Contrary to this theory is that of diversity, by which is meant that when the time is ripe, and the conditions favorable, all varieties of life that are suited to thrive at such time and in such conditions, will spring into being and occupy the earth. This is the more reasonable theory. In either case, it appears that the steps are progressive, the tendency onward and upward, and the goal something sublime.

The theory of evolution, if it applies to the animal kingdom must be equally applicable to the vegetable. This is conceded. Yet there are leaps in the latter that are quite as difficult of explanation as any in the former; unless the theory of diversity is the true hypothesis. Thus it is known that the world was first clothed in vegetation, as though to prepare the way for the animal life that must thrive upon it. This fact is always apparent. When

we say it is known, we say what is admitted to be true by all scholars; for the preserved remains of leaves, trees, bones, shells, and all organic structures, are unchallengeable witnesses of the past. If you find a skeleton complete, in a trunk, in your cellar, you may ascertain, through science, whether it is man or brute, male or female, and the race to which it belongs. The rock systems of the past contain these preserved skeletons; and there is no limit to them. By their successive bits of testimony we can trace the steps of descent whereby the horse was brought to his present standard of excellence and intelligence; and so with others. In some instances these steps have been connected; and, again, with the records complete, they have been broken. It would appear that evolution is at work to a decided extent; and yet it is certainly clear that progress neither depends upon, nor waits for, evolution. The fact is many times proved that when conditions are ripe for a new life, the life appears, whether by one process or another.

[609]

If the animal and vegetable kingdoms were annihilated they would reappear spontaneously.

This is the 609th Ralston Principle. It represents a law and rehearses a fact. Once in the geological past has this law proved itself by overwhelming evidence. Yet the chemical scientist may say, "How can that which has been annihilated come into being again? For instance, fire burns. We scientists know that we are able to destroy the germs of life. Will the seed that has been put into the furnace come into bearing?"—No, the thing destroyed by fire is done with, although the supposed destruction is merely a change of conditions. No man can annihilate a particle of matter. His limit is in his power to end for the time being some of the combinations of matter. If all the seed of all the species of the vegetable world, and all the germs of the animal world were to be put through a fiery furnace, would they be destroyed? Yes, as seeds and germs. Would they grow again? Not they, in the combinations as destroyed. What then? They would re-combine. How? Well, how would you expect to obtain life from a ball of fire?

Suppose the earth were to be dropped into a furnace of terrific flames, eating its vitals out from center to surface; into

such a furnace, for instance, as the sun, and nothing could be so hot as that; would it be reasonable to assume that any seeds were left to live? Why not reasonable? The earth has been through just that fiery ordeal. It originated in that way. It came from the sun. It was a mass of fire at one time, as its conditions show. Even now, every meteor that strikes our atmosphere must burn to a cinder, even to a gas, and be rehabilitated for life on earth. Its chemical elements will remain safe. The globe might burn a thousand million years, in the hottest of fires; yet, when she had cooled down, it would be found that not one drop of matter had been harmed, not an atom destroyed. In the great lining up, when the Recorder of the universe calls the roll, each molecule will respond "Here." Then all will go to work to produce the results for which they were called into being.

Matter was practically annihilated at one stage in the history of the earth. Before the coal beds were laid, or the coal fields formed, this planet was a very watery orb. It seems that over-abundant moisture was necessary to prepare the way for the vegetable kingdom; and vegetation was necessary to prepare the way for the animal kingdom. The most reasonable view of the past is that the primeval earth came out of the hot matter of the sun and floated in the sky until the particles were brought together by attraction. When a basis was formed, the globe may be said to have been established. Over this came a sea of water; in all probability producing one endless sheet of ocean, through which no land appeared. Just before the coal era, the continents were low and narrow, and the seas wide and extensive. The air was loaded with moisture, was quiet and stifling, carrying an excess of carbonic acid, which rendered it unsuited for warm-blooded animals. Carbonic acid plays an important part in all life. It is coming to the earth every day, every minute, every second. Each meteor brings its share. The comet tails, through which the earth often passes, shows the same presence.

In that far away era, before the coal measures were formed, the land was uninviting, as it lay in marshy fields, almost entirely devoid of growth; and great trees rose out of watery forests, low and stagnant. This was the ideal home of amphibians. Had the land been ready for a higher type of animals, that type would have appeared. Yet no flowers grew, no birds sang, no fruits hung from trees. Insects and amphibians occupied the underbrush.

In all this scene of desolation on land, the waters were abounding with their wealth of animal and vegetable existence. It had been a water world. It was a moist world. Dry land must emerge. Even at that time there was a complete, a total absence of all modern types of animals and plants. To one who could see it now as it was then, who could look down upon those marsh forests, or walk along the beaches under the sultry sun, or by the quiet moonlight, it would seem another world, in no respect like the earth on which we dwell to-day. The ocean beat as incessantly upon those shores, and the waves danced to all moods and humors then as now, but it was a strange place, as much unlike our planet as we presume Mars or Jupiter to be. Perhaps it might remind one of a dream visit to some other orb.

Then came an end. It was destruction. It was annihilation. The fishes were all destroyed. The insects and the amphibians on land were lost, never to reappear in any subsequent age or clime. Strangest of all, the records of geology, which have never been challenged, for they are indisputable, show conclusively that the entire fauna and flora of that era disappeared. It is a fact that not a single species of either the animal or the vegetable kingdom survived. The Appalachian revolution was the cause of it all. At the end of the coal period the final transition began. Type after type fell away; and there emerged new species in every direction, and of every description. This is known as the greatest change in the history of the earth; and it took place without a break in the records. No stronger proof is possible, or desired, that the new vegetable and animal kingdoms were introduced simply because the conditions had become new and were ready to receive them.

[610]

When conditions are ripe, life appears regardless of evolution.

This is the 610th Ralston Principle. It represents a law and a fact. One illustration of this principle as a fact is found in the Appalachian revolution. The conditions of the earth had changed; the low narrow continents had been enlarged and elevated into mountain ranges and broad expanses of dryer land. In another part of the globe a vast and almost incomprehensible continent had come into existence, connecting South America with

Africa and Australia. Think of that! Think of the oceans to-day that separate those great stretches of earth, and imagine it possible to travel by land from South America to Africa, and not touch water until you had reached the farthest verge of Australia!

The conditions of this dryer and more elevated land were not favorable to the plants and animals that had existed, and they all passed away, leaving their framework to die and be covered with sand and sediment, which afterward hardened into rock and preserved them those millions of years. New conditions appeared, and an abundance of life came to associate with them. There was no long and dreary wait, no holding back for the process of evolution to bring them into being. In a geological sense, the change was sudden and abrupt. Instead of going back to the single rhizopod or "Dawn animal," which was a very crude shellfish, to use a popular term, there came into being a myriad variety of shellfishes, and other inhabitants of the waters and beaches. Instead of waiting for evolution to develop the amphibian from the fish, the reptile from the amphibian, and the mammal from the reptile, the whole lot came on earth in entirely new species, separated, disconnected and sundered eternally from their predecessors. They were of the same types, it is true, but were of distinct species and as much higher in the scale of life as the conditions were more fitted for such life. The same law would have been true at any stage of the earth's history.

[611]

Under present conditions were man annihilated, he would reappear instantly.

This is the 611th Ralston Principle. It represents a law of the universe, a doctrine of physical creation. The word "man" means the humanity of to-day, if the conditions were of to-day. The word "instantly" means at once in a geological sense. It does not mean that, if man were to be destroyed, as by fire or water, and the last human ovum were to perish, the next morning's sun would rise on a new race fullfledged and occupying our places without interruption. That would be a miracle, a breach of laws; and there are now fixed laws enough to reproduce the lost race in an instant of time, geologically considered.

Do you imagine that, if the human race should all die off,

it would be necessary to go back one hundred million years to the "Dawn animal," to that miserable little rhizopod, for a new beginning? Do you imagine that, with the conditions ripe for the advent of man, he must wait until he can get evolved before he will appear? But, you say, make the application local, and test it. For instance, if a plague should remove every man, woman and child from Great Britain, would the human race get a new start; and, if so, by what process? Our answer to this is, that a local application must have dependence upon a general application. Great Britain is not a fit place for the birth of man as a race. He would not originate now in a place where he could not have originated in the past. New laws would be miracles. He must be guided by those already established. Humanity was not born in Great Britain, nor in Europe, nor in America, nor in Australia, probably. The negroes originated in Africa, the other types in suited localities; and the Caucasians, the race of true humanity, in Central Asia, from which they migrated. Of all this the evidence is perfectly clear. Let them all become extinct, with the conditions the same as they are now and have been for the last ten thousand years, and Africa would produce a new race of Africans, duplicating those of to-day; Eastern Asia would produce another lot of bad Mongols; the island climes would soon teem with Malays, and Central Asia would again become the birthplace of man, the Caucasian, the white race.

By what process would humanity be reborn? The laws are stated later; excepting only the principle under which we are now proceeding. It has always been true that, when the conditions were ready, the life that suited those conditions would come into being. To this there has been no exception in the past, and should not be now, nor in the future. As a law, this principle means much. But the question is, How could a new race of human beings come upon earth unaided? Unaided by what? There never was a moment when man was unaided. Of himself he is as helpless as anything in space. Take away the air, and how could he provide for himself? Take away water, and he could not drink. Take away any *one* of many things, and he would perish. The very wheat-grain that feeds him, and represents in its fourteen elements and their seventeen combinations the exact elements and combinations and proportions required by the human body, was found fossilized millions of years before man appeared.

It was made for him alone, for he alone knows how to cook, and uncooked it is indigestible. We could spend hundreds of pages enumerating the special care that God has taken of this unfortunate sinner, this ungrateful and conceited mammal. If he were to reappear he must come as the child of care, aided by all the provisions that love could instil into the harsh laws of nature.

An instant of time in geology need not be less than ten thousand years. We do not believe the Caucasians have been on earth longer than six or seven thousand years. The tradition of the Bible, as stated in the opening chapters of Genesis, if applied to the Caucasian race, might be true; but, since it is now regarded as nothing more than tradition even in theological schools and in the ministry everywhere, a comparative view is of no avail. All the scholars of all the denominations, in their seminaries and out, are teaching that the early chapters of Genesis are to be regarded as repeated accounts, originating in tradition, which should never have been placed in the Bible, and were probably added to it by various authors at different times. Although the question is hardly material to the issue under discussion, it may be proper for us to state that we think more of the Bible than that; and, when we are told in plain language that Cain went into the land of Nod, and took to himself a wife, we believe the statement. Nor do we believe that he married his sister, or that he needed to send her ahead of him into the land of Nod in order to obtain a wife. We believe it means what it says, that there was a land of Nod, which means that there were other peoples, and that there was a wife there for him, which means that Adam, the first man, was the first of men, but not necessarily the progenitor of all the races that infest the earth.

Humanity has not existed many centuries. But this discussion belongs to later chapters. What we need to say at this place is that the evidences of man's recent development are so many that we may justly regard it as a sudden creation. How was he originated? Some believe that he was created outright; others, that he was evolved. Under the Bible account, either theory is true. What interests us, is the manner in which it would be done to-day, if the races were to become extinct. We claim that, without miracle, there are laws enough in existence to properly revive humanity. First, we find the conditions ripe for his appearance. Second, we shall see that laws are fixed and eternal. Third, we

shall learn that the life that is to appear is funded and becomes vital as soon as its dwelling place is prepared. Fourth, the destruction of all species of the animal and vegetable kingdoms by the Appalachian revolution, and the appearance suddenly of new species in great abundance, following out the old types, but higher in the scale of existence, and suited to the improvement in the conditions of the earth, is conclusive evidence that the funded vitality was present undestroyed, and was ready to take physical form as soon as its dwelling place was prepared. We see that long waits are not necessary. There can be no doubt that seven thousand years would suffice to re-establish man on the earth. He would start in some way. With the funded vitality of humanity teeming in earth and air; with the land and all its foods, flowers and material ready and waiting for him; with the conditions ripe, full and attractive, there would be no geological delay. It would be an instant of time. He springs from the ovum, this comes from protoplasm, and protoplasm is so energetic that it would form and take life on a drop of crust floating in the most neglected corner of the sky. Nothing can destroy protoplasm. It consists of four elements, carbon, oxygen, hydrogen and nitrogen, charged with this vitality of which we speak. These four elements abound everywhere, in and out of fire. Once the protoplasm is formed, and it is always forming, and once it is charged with human vitality, the cells that by their union build up the body of man would commence to unite; and, in spite of all resistance, accident, assault or disaster, a human embryo would soon be under way; not in one place or two, but everywhere, as man to-day is diverse and widely varying throughout all the globe. Did you ever stop to think that there are thousands of distinct and separate divisions of humanity, thousands of tribes that cannot be classed within the limits of the great races except by far-fetched rules? If you were to see all the tribes of Indians, Mexicans, South Americans, North Americans, Esquimaux, Greenlanders and others on this continent, in one array before you, and look upon their thousands of tribal differences, you would never believe that they ever descended from one common stock; yet they are but a handful compared with the rest of the peopled globe. In our Caucasian race does it seem as if the Scotch, Irish, Welsh, English, French, Spanish (partly), Italians (partly), Germans, Jews, Swedes, Russians, Greeks, and others almost without limit, were descended from one ancestor,

with only six thousand years in which to bring about such vast changes in one species, in one type, in one race, in one family?

All is divers, all varied. The human ovum must find lodgment, safety, protection, nourishment, and seclusion. If man is made by fiat, this ovum could grow to full stature in a single effort, as millions of specimens in the animal kingdom do to-day. If he is to develop by gradations, the process of nature is to let each life create its necessity. The ovum would make its shell, as others are doing continually. From this shell existence it would come forth a pigmy, after which the gradations would be simple and natural. But the question may be asked, Why this process is not going on to-day? We do not know that it is not, in its inception; and it is sufficient to know that when a fund of vitality, such as that which keeps humanity alive, is able to find its vent in already established lines of existence, it will confine itself to those channels, as lightning, a vital form of light, will follow to any distance a train of accommodating conductors, rather than brake its bounds and burst forth to other parts. Still, again, the question might be asked, Would not the life around the ovum and the embryo devour them? Man came on earth amid enemies from every source; and had his destiny been immediate death, so would it have been. When you have read the chapter on special design, you will readily see why this race must survive all onslaught.

All principles work together, and should be so studied. It is important that we appreciate the readiness with which life leaps forward as progress is made in the development of better conditions. It is not the life that makes the conditions, but the latter that permit the former. We have seen the leap made from the "Dawn animal" to the large fauna that contained all types of the animal kingdom that was to follow, excepting the vertebrate. We have seen the leap made when the first vertebrate or fish appeared, to that wonderfully large fauna of fish that came soon after, without gradation or evolution. We have seen the leap made after the first reptile appeared, to a sudden abundance of them. So it was with the mammals, the final step toward man. We have also seen the Appalachian revolution that swept away to destruction every species of the animal and vegetable kingdoms; and the spontaneous bursting forth of other species, new to earth, that followed in the same types, but of a higher scale.

The age of reptiles followed this revolution. Never in all

the long history of the earth, before or since, have there been so many reptiles, either in numbers or varieties; never so many in variations of size or form; and none so high in the reptilian order of civilization. They were the first animals to live upon the land. From them came two important divisions, the birds and the mammals. From mammals came man. The earliest of this valuable branch of reptiles appeared in diminutive form, and by some are called monotremes. The word "monotreme" means "single-hole," and it was applied to the early mammal because its ducts all terminated that way. The accommodation of nature to conditions was seen in the marsupials, or pouch-mammals; by which the ovum and embryo need not be matured within the womb as now, but was cared for in a marsupium or pouch on the outside of the body. These are evidences that the modern species were in anticipation at that time.

Following the age of reptiles came the age of mammals. As in one era the crawling animals everywhere abounded, so in this the mammals are supreme. It was their turn. Previously the reptiles had been so large, ugly, ferocious, voracious and numerous that the poor diminutive mammals hid them away and were glad for safety. Now a new age was on. The reptiles died down, some were exterminated, and others maintained a distant independence. It was an era of quadrupeds as well. A mammal is so called from its own word-name which means a breast, and includes all animals that nurse their young or that bring their young into the world alive; as distinguished from those that are produced from eggs laid and afterward matured. From shell-life to fish was a step from invertebrates to vertebrates; from vertebrates that produced eggs to vertebrates that bore their young alive, was a step to mammals. The next and supposedly last step, is that which brings man upon the earth. But he is not a new type. He has no department of his own, but belongs to the vertebrate department, along with fishes, reptiles, birds and quadrupeds. He has no class of his own, but belongs to the class mammalia, along with quadrupeds. He has no order of his own, but is placed by scientists in the order of Primates, along with lemurs and monkeys.

CHAPTER XI.

PREHISTORIC MAN.

612

ORIGINAL life was crude.

This is the 612th Ralston Principle. It states a fact, but this fact becomes a background for our future investigations. Six or seven thousand years ago the conditions were the same as they are now. Had man appeared then as fully advanced as he is to-day, our hope for the future would be less bright, for the very essence of improvement is lacking in such a consideration. On the other hand, if it can be shown that the race at this time is of better quality than it was at the time of its inception, we have a right to look forward to something still better to come.

Man is a term that is too flexible for a careful argument unless we know just what is intended in its use. If we were to create the definition, we should not apply the word to every race or every individual that may be included in the term homo. There are specimens of depraved barbarism called men, that are as inferior to the lowest slum life of to-day, as that slum life is inferior to the noble men and women of the fair homes of America; and there are steps below the depraved barbarism that seem interminable. In all ages of history there have been men and barbarians. The writers of ancient Greece and Rome, of Egypt, Asia and India, so classed the world. To-day it is possible to find every grade imaginable; and it is safe to say that there is no savage so brutal, disgusting or filthy that his meaner counterpart cannot be found. On what principle, or by what rule of justice to the race that rules and sways the world, this low order of savagery is allowed within the definition of man, it is hard to conceive. Yet he is declared to have an immortal soul, and to inherit eternal life.

There are some animals so degraded in their instincts and manner of living that they are shunned intuitively by all else; but the lowest of them shine by comparison with certain tribes and peoples that are said to belong to the human family. No animals

are abnormally filthy, totally treacherous, wilfully murderous, and brutally savage, at one and the same time, and all the time. Yet, because this blight on the face of the earth has a head remotely related in shape to the human head, it is called a human being. Everything that wears a skull is not a man. Such is supposed, however, to be the ancestor of our race. That this is not so, we shall see. But let us first ask, who has had the audacity to class all the savage tribes of earth with men? On what authority, human or divine, has some one told the world that brute barbarism is man's equal at birth and in the hereafter? The great Caucasian race must have been in a stupor when it permitted some brazen mouthpiece to announce that the miserable hordes of wretches that infest this fair planet are brothers of heroic men and women who are bearing the standard of progress onward to its goal.

The proper classification of the human family should recognize civilized man as the only man, and should place beneath him three other divisions: barbarians, savages, and brute savages. Then, if the barbarians are convertible to some degree of civilization, they may come within the scope to be hereafter mentioned. But if any person claims that the savages and brute savages are human beings, are endowed with souls, and have a hope of immortality, let such person come forward with his authority for making such claim. Who told him so? There is no religion and no science that pronounces them human when their every instinct is inhuman; or soul-endowed, when it requires the vicious degradation of a dozen beasts to produce so low a condition of depravity.

Civilized man has dwelt upon the earth for six thousand years. If there is any proof that he was here earlier, it has not come to our notice. Barbarians were here before, as the history of Egypt undoubtedly shows. They came upon the earth about ten or twelve thousand years ago. But the man of progress, of humanity, of soul, is no older than the Bible declares. We know he lived two thousand years ago, because we have the evidence from his literature, his language, and his architecture; but six thousand years ago he had no literature, no language, and no architecture. We are speaking of civilized man. Had he been here ten thousand, or fifty thousand years ago, the world would have known it; and the remarkable fact that all evidences cease this side of six thousand years, would not now confront us. We can see them tapering away toward nothingness, and they disappear as decidedly and

distinctly as do the evidences of the white race in America in four hundred years, going backward.

The first trace of the brute-savage is inferred from geological testimony to date back anywhere from ten to one hundred thousand years. It is purely guesswork, and is founded on nothing more than implements unearthed among strata of rocks, and assumed to be the work of an intelligent animal. The first of these are flint flakes; but on examination they appear so rough that they may have been produced by physical causes. Indeed, it requires a stretch of the imagination to regard them as anything more than ordinarily shaped pieces of rock. Another class of evidence consists of scraped bones, as it is claimed. There are parallel lines on the bones, but no other evidence that man scraped them. Later on there were more flint implements found, but their position in the strata, and their indefinite character, rendered it impossible to place any reliance on them.

About one hundred thousand years ago, as it is claimed by conservative scientists, a rude race of beings, corresponding to man, is supposed to have lived on this globe. They left behind them clipped flint implements associated with the bones of the horse, mammoth, rhinoceros, hyena, hippopotamus, and other companions, as though they had attempted to kill these beasts, and had perished with them; although their own bones do not appear. So often are such implements found among the bones of beasts, that it seems as if the latter must have appropriated the instruments in some way. These flints are always extremely rude.

In one or two instances, now historical, the supposed human beings have left their skulls behind as tributary evidence. A rather high order of ape, or low order of savage, left his skull in a cave at Engis, in Belgium. It was afterward found in good condition, or enough of it to enable scientists to complete a drawing of the head, according to the rules of anatomy. Another such being did as much for science in a cave at Neanderthal. The skull he left there was very thick and very low in the arch; and his whole appearance, as told by the bones of his skeleton, indicated that he was quite inferior to the Engis specimen. Two other skeletons were found in a cave at Spy, Belgium. The Mentone man, whose bones were found some years ago, was supposed to belong to this earliest period of the race; but recent findings throw doubt on the question of extreme antiquity. The four in-

dividuals referred to, and some others not as old, seem to make it certain that a man-appearing race once lived, probably one hundred thousand years ago. The evidences surrounding them show conclusively that they were not only savages, but savages of the very lowest type. They built no houses, but dwelt in caves. Their implements were of the rudest kind. They had no domestic animals, and knew nothing of agriculture. Their knees show that they had bent legs, rather short; and their frames were not erectly built. In a still more recent age, other skeletons have been found that indicated some advance toward a higher grade of barbarism. Fish hooks made of bone; trinkets; ashes and embers; rough drawings on stone; refuse heaps of shellfish, supposed to have been eaten at tribal feasts; polished stone implements, still rudely shaped, and other things of the same low order of barbarism have been found in quantities. But agriculture was unknown.

About eight or ten thousand years ago, the lake-dwellers of Switzerland, Hungary, Austria, New Guinea and other places gave indications of a higher type than the brute savage. Their implements were of polished stone and bronze. They probably indulged in agriculture. They had domestic animals such as the dog, ox, sheep and goat. Wheat, barley, wild apples, blackberries and a few other foods were found with them, as well as plaited cloth, thus showing some degree of advance. Between the low brute savage of fifty or one hundred thousand years ago, and the lake dwellers of eight or ten thousand years ago, there are some remains that add a little to the meagre testimony at hand. The population was quite limited, for man is discovered by his works long after his bones have perished; and, had he lived in great numbers, it would not be difficult to trace that fact. All the evidence that bears upon the savages previous to the time of the lake dwellers, shows them to have been of the lowest order. While civilized man is now but six thousand years old, the savage man held sway for ninety thousand years. He must have become extinct, for the lake dwellers were in no way related to him. Whether they disappeared or not, is not known, but their localities show later inhabitants, even down to the Roman period. The probabilities are that the few scattered savages that preceded the lake dwellers were all extinct long before the latter appeared; and the latter passed away before the time when civilized man came on earth. It would seem that humanity, if we include all, has had three

distinct eras: first, all that portion of time that includes the brute savage, prior to the era of the lake dwellers; second, the period of barbarism, when the lake dwellers were on earth; third, the period of civilization, beginning about six or seven thousand years ago. The brute savage was man's only representative from ten to one hundred thousand years ago. The barbarians were the highest type from six to ten thousand years ago.

Original human life includes only the barbarians and the brute savages. If they are the precursors of mankind, the species had a most inauspicious beginning. We do not believe it. By the law of diversity, which seems more reasonable than that of evolution, rude man might appear and disappear many times; and when the conditions were entirely favorable, civilized man would be ushered in. The brute savages of those thousands of years back are described as human beyond doubt; the same test being applied that is used to-day in showing that the vile savages of darkest heathendom are human; and that is all. It is not admitted, nor even claimed, that any evidence of civilized man prior to six thousand years ago has been found or is procurable. The rude implement, the product of a childish mind, is the attendant testimony, and when some simple intelligence scratches a few wild lines on a rock, geology unearths it and proclaims it a bit of art, rough, low and crude.

The conditions were primitive as compared with the earth of to-day, and the men were correspondingly deficient. They were lazy, in all probability; for they had nothing to do but dodge mastodons. What they ate, is a matter of conjecture, although the kitchen middens, or back-yard refuse heaps show that they were fond of clams and oysters, which they may have opened with their claws, and devoured without other preparation. The size of the heaps, now well preserved, indicates large dinners, to which whole tribes are supposed to have been invited annually. These fellows would look strange to-day, with their narrow, sunken foreheads, their crouching forms, bent knees, claw-like hands, and savage countenances. You would hardly like to meet one. No more would you care to regard him as your ancestor. Because his anatomy is human, it does not follow that he belongs to that highest type of creation.

CHAPTER XII.

FUNDED VITALITY.

[613]

LIFE originates in a funded-vitality.

This is the 613th Ralston Principle, and represents both a law and a fact. No subject has been of more importance to the chemist than the nature of the cell from which all life originates. That science has discovered the cell itself, is a matter of congratulation; and the attempt of chemistry to rebuild a separated cell is laudable, although always a failure. It was not until the great microscopes were invented that this tiny world was revealed to the eye of the investigator. Its nucleus was also discovered; but when it was found that there was a nucleus within a nucleus, and so on probably without limit, the heart of the scientist failed him. The little drop or mass of matter called the cell is made of protoplasm, a combination of oxygen, hydrogen, nitrogen and carbon; and this mass is fluid, being born in water, and having no limit to its extent. It is everywhere. You could not prevent its coming into active life in any part of the world where unchilled water meets the air. If the water you drink is boiled, the cell life dies; but as soon as the temperature is lowered, it is replaced by more of the same life.

The air and water and earth are active to a degree that is hard to comprehend. Everywhere is protoplasm found. From the cell springs every kind of life. And as far as the structure of this minute drop is concerned, it seems to make no difference what duty is imposed upon it. If an elephant, or an insect is the task set before it, the cell proceeds to execute the command. It is not possible to distinguish the difference between this first life in the various uses to which it is put. The same cell drawn from the ground to build the rose would have entered into the thorn, the insect, the elephant, or the supposed climax of creation, man. That one life differs from another, is not due to the kind of cells, but to the manner in which they combine. This is determined by a certain impulse, called vitality. Could we have eyes of search-

ing power sufficient to see the cell in all its attributes, we would find its elements present in the proportions needed to give it the quality for constructing life, and we would recognize an active impulse at work. What this impulse is, chemistry cannot tell us; for the chemists have put these elements together in their due proportions, thinking that their mutual affinities might start life into being, but they produced nothing but the elements. They were powerless to give impulse to this mass.

Could our eyes look into the nucleus of the cell, they would see what probably looks like another cell, in which another nucleus is found; and this is all the satisfaction they would get for their curiosity. Still, it might be argued that there must be an end somewhere, although there is a limit, amounting to an impenetrable barrier, preventing the human mind from ever ascertaining the fact of facts. It might be argued that, if there is a limit, a microscope some day will be made equal to the task of finding it; but there are microscopes to-day too large, too searching for practical use. An instrument of five hundred diameters is more effective than one of two thousand diameters; for, under the latter, the object becomes a blur, owing to the magnifying effect on the light. Thus God has denied us knowledge. He who can look across the gigantic expanse of space and count His suns by millions, is yet able to discern the secrets imprisoned in the far away recesses of the id within the nucleus of the cell; while we, poor human gropers, can see neither the large nor the small, and all the time we wonder why the permission is withheld.

Hemmed in on all sides by denials and mysteries, we turn to such evidence as is at hand. Some things are known as facts. It is apparently true that the cell is the beginning of life, and that the kind of life to be built depends upon the way in which the cells combine. These two facts are already ascertained. The third now confronts us: What directs the combination, or determines the way that is to be pursued? When the chemist in dismay viewed his protoplasm, made by him according to the rule of nature, he could only say that the impulse of life was lacking; it needed vitality. But he found that he could not supply that vitality, nor were there any processes known to him whereby that impulse could be set to work. Yet, left to itself, the spark of life acted on its own choice, discarded his artificial protoplasm, sought some of its own, and proceeded happily on its way, with a simplicity

and directness of purpose that amazed him. He then made up his mind that there was a fund of vitality, omnipresent in the life of this planet, that supplied to the cell all the energy and all the intelligence that impelled it to its end. He saw in every step of growth, from the minutest to the grandest, the evidence of a potent intelligence, yet dependent upon fixed laws, and swayed by the drift of circumstances.

It cannot be true that existence on earth has been left to take care of itself. A special supervision has been exercised over all forms of life from the very beginning. When species were useless, as in the case of the abundant trilobites, they were left to thrive and disappear, as though controlled only by the law of chance. So when thousands upon thousands of other species had run their day, and were no longer potent in the plan of creation, they became extinct, leaving their influences behind them in the forms of life that followed. Thus we see a triangular combination at work in the life of the earth: first, there is impulse; second, there is intelligence; third, there is the drift of circumstances. Were man the direct charge of care and intelligence, uninfluenced by conditions about him, he would be more of an infant than he is. Life, then, would be closer to the Creator, and all independence would cease. When he was cast upon this inhospitable planet, he was subject to his surroundings, and had little, if any control over them. Clothed with hair that grew on his own skin, covering his forehead, face, neck and body, even his legs and feet, he had no need for clothing, save in the form of shelter. He did not bathe, for the conveniences were insufficient. Nor do his more advanced descendants of warmer climes, with temptation and necessity about them, care for cleanliness; since filth and laziness are their chief virtues.

Prehistoric man tore his food apart with great claws, provided by nature where now we have finger nails. His canine teeth were then great tusks, used in destroying life, as well as cutting flesh. If he caught a bird by strategy, his teeth were instantly plunged into its throat, the head severed, the wings and legs wrenched off, and the meal begun. His wife, a hairy and offensive savage, shared the repast with him, if, indeed, she was not the hunter and butcher that provided it. Their little ones lived by rough chance. Nurtured and nursed by the mother until weaning time came, they were then thrown upon roots, grasses, blackberries,

wild apples, raw meat, insects and dirt; a diet that to-day would quickly terminate the young existence. No question ever arose as to what food was best suited for their stomachs. They were fortunate if they got anything. Imagine the distress caused by those wild apples, and the struggles of their digestive organs to make way with a tough bird's wing from which the feathers had not been removed. The occupation of the family was to sit. Being lower down the scale than the Esquimaux of North America, as we now see them, they could not have been as refined. These modern savages occupy a vastly elevated plane, compared with prehistoric man; yet we see nothing attractive in their idleness, filth and general worthlessness. What part they play in the plan of creation is hard to tell.

It took archaic man nearly one hundred thousand years to acquire a condition fit to live in. He first appeared in spots, here and there, over the globe; in America, Asia, Africa, Europe, and Australia; but he was worthless to himself and to nature. His coming and going served no purpose in creation. It was simply the vitality seeking to express itself as soon as the conditions were ripe, and this vitality was of the man-type, low and deficient, because the conditions were mean and meagre. It is not possible to estimate the population of the earth at any time prior to the advent of civilized man. It is probable that the brute savage appeared in spots both in time and territory; here and there over the globe, whenever the time and the hospitality of nature permitted. It is in the order of things that he should appear in a thousand spots at one and the same time, or at widely different times, each without reference to the other. If any person supposes that every individual member of the human race, as now constituted on earth, is descended from a single progenitor, he may as well dispose of that assumption now as at any time; for he will sooner or later do so, if he reads and studies. There is no educated man or woman on earth who does not know to the contrary. If the question related to the origin of the white race, known as the Caucasians, it would be better answered: for there are some reasons in nature to believe that we are descended from a single individual. Instead of discarding the traditionary story of the Bible as a mere collection of accounts prevailing at the time it was written, as is taught in the theological schools and in universities of to-day, why not take a second look at that tradition, and compare it with the more recent

advances of geology and other sciences? The Bible uses the word man in a restricted sense. In that sense it could have had reference to the only race that has been of any good to itself or to the world, the Caucasians. Assuming the Adam, in fact or in type, was the first of this great race, this only race, we might say, the Caucasians; we find that the Bible is true in fact or in figure, and either is sufficient when we consider the tropes and figures that teem in that great work as abundantly as fish fill an undisturbed sea; and we further find that the Bible confirms the undisputable facts of geology, when it says there were other lands and other peoples in the statement that Cain went into the land of Nod and took to himself a wife. In spite of this direct assertion, blazoned down the centuries, there have been scholars of more zeal than religion who have attempted to make the world believe that Adam was not only the father of his own race, but that he must father such anti-racials as the Turks, Mongols, Africans, Indians, Australians, Esquimaux, Savages, Brute-humans, Wild-men, and an endless horde of myriad thousands of tribes, widely different in structure, vastly apart in looks, and as variant in the human family as the rat is variant from the horse; all accomplished in six thousand years. The beasts of the field that were created for Adam, had an ancestry of fifty million years; and countless species had died and passed away forever, showing that, if a specific creation did occur, it had reference to the new man and the new conditions, while all the earth teemed with everything imaginable in the animal kingdom. The more closely we examine these facts, the more apparent it becomes that there is a funded vitality, which is used over and over again, and from which life springs at the will of the intelligence that pervades it.

We cannot pass on until we fully acquaint ourselves with the nature of this vital fund, as far as the evidence is at hand. We obtain much help from the operations that are constantly going on under our eyes in this age. A whole forest is destroyed by fire, and nothing is left but the ashes that mark the quantity of earth or mineral in the composition of the wood. The trees consisted of leaves, twigs, branches, boughs, trunks and roots. The latter will return to mother nature more slowly than the parts that were above ground; but in time all will disappear as completely as though they had never existed. The tiniest leaf contains more cells than could ever be counted, and each cell represents its part

of the fund of vitality that made its existence possible. When this forest is gone, when its ashes have mingled once more with the soil, when its elements, that escaped in gases, have been re-resolved to solids, do you imagine that each vital particle that gave its life to the cell it occupied has gone off to another world, by some process of graduation from this? Or, if you look at each tree as an existence of its own, in which cells are constantly living and dying, is it possible that the beautiful structure, laying down its material life, has collected its vitality and gone beyond the earth to a realm apart?

[614]

Nothing perishes.

This is the 614th Ralston Principle. It represents a law and a fact, the most momentous in the history of creation. The using over and over again of all matter and all vitality is the best established process in the life of the earth. The old familiar example of the good maiden aunt, who was buried beneath the cherry tree, is no more illustrative of this law than any other act in all the long annals of the past. A farmer used the same principle when he made a graveyard of his orchard, as he had no other space at hand, and placed his relatives at the base of an old apple tree that, for lack of good soil, had not borne fruit for some years. The tree seemed to be revived; it came nicely into bearing, and improved from season to season. The apples were better than ever, and had a flavor that was well appreciated, though not understood. The family of this tiller of the soil actually ate the material of relatives, though only so much of it as had been taken up into the apples. Some entered into the construction of the tree, in wood, branches, bark and leaves, while more remained in the ground to pass into the general soil.

There is nothing strange in all this. It occurs daily, and is the story of life. It might be called the economy of nature, but that this mistress of forces is more prodigal than economical. She uses the same material over again; nor does she hesitate to make as many repetitions of use as necessity commands or time permits. Her method is more logical than if the same material had been revived into another human being. This she prevents by establishing a fund of material to be used for many purposes. From this fund your body is built, and from the same fund all bodies are constructed, whether of the animal or vegetable king-

dom; whether of fish, or bird, animal, reptile, tree, flower or grass; all are the outcome of life living on the fund of matter. To make man, we need fourteen chemical elements; but there are sixty or seventy in the earth. To use them as elements would be a tiresome and fruitless task; so nature makes a general mix-up, and this she calls soil. But the fourteen elements cannot, or do not, appear in mere soil ready for human composition; so nature picks them out of the earth, and collects them in seventeen combinations, more nearly representing the needs of the body. The roots and their fibres are the pickers, and their duty is to extract from the soil the little particles of matter needed, to draw them up in the form of sap, for they will go in no other way, and to deposit them in leaves, buds and fruits, ready, when mature, for the stomach of man. In the stomach other fibres, known as the nerves of the lining of this organ, pick out what is needed to make blood, and the rest is discarded and thrown off as refuse. The blood then travels through the body, and deposits here and there the precious burden it carries, and thus builds up the system.

Change is necessary to life, for the very act of living is a process of change. Death to the body is merely a more rapid form of the same change that is going on every minute of the day and night during life; and nothing that lives is exempt from this operation. Thus we are gaining and losing every hour. The same material that we throw off as refuse goes to make up the body of some other person, or the bodies of thousands; and the living flesh that wears away and is wasted into air and earth, passes from out our system, through the old and oft repeated changes, and reappears in the bodies of kings, queens, slaves or animals; in Mary Jane of the kitchen, Sarah Ann of the dairy, Gertrude Hortense of the parlor, Victoria Regia of the palace, or in myriad other forms of life. We are part of the same stock as the best and worst of earth. No better example of our importance or worthlessness can be obtained than by comparing all material to the common fund of soil that surrounds the globe; whether air, water or solids; for all these are interchangeable. Get the receipt for making man, as a baker gets his receipt for making bread, if you will, only go further and mix up a dough that shall contain the material necessary for the bread, as well as the trough in which it is made, the oven in which it is baked, the house in which it is kept, utensils by which it is handled, and many other details, and you have a com-

parative case. Man, in the earth, is a part of the common fund out of which he must come; and the clay for his brick, the stone for his walls, the wood for his house, the clothing for his body, the conveniences of life, the embellishments of beauty, and the sources of art, are one and all mixed in the general fund of dough out of which they too must be drawn by nature and her agents.

That this material has been many times mixed is attested by geology. It has been solid rock, over which water has run and dissolved it to soil, and as soil, with or without the impress of animal and vegetable life, it has laid itself down in stratified beds to harden again into rock. There is no material so still to the eye, so adamantine to the touch, that is not active in these changes. Out of the melting granite may come the garden of a future age; from the garden, vegetation; from vegetation, man. It is the story of change; back and forth; rehabiliment; new life; old soil; rock; sand; loam, and the same old process repeated. There is not the slightest doubt that each particle of the body of any human being you may name or think of will reappear sooner or later in some animal or other human being. This is conceded by all who think and study. Such is the destiny of your body. What, you say, shall not this individual frame and its walls of flesh be mine in another world? No; that is absurd. No sane man or woman pretends to believe such a doctrine. Do you realize that all you can call your own is shape, not substance? By daily additions the new substance coming from food is made to take the place of the old substance that is lost; but the new and the old are transitory. You have not one particle of the finger nails that you had three months ago. Your hair, beautiful as it is, or, perhaps, gray and fragile, is borrowed from the food you have eaten. Measure its length, and ascertain how much you have lost by cutting or falling out, and you will learn how rapidly your body is being changed. Even the bones that were yours three years ago have been thrown off in the form of waste matter, and new bones built; this is, if you are healthy; if not, the old hang on longer and invite disease such as rheumatism. The rule of good health is the active interchange of particle with particle, until the whole material is renewed in the shortest space of time possible. It is true that your body is apparently your own, and your shape and features so much your own as to be recognized as yourself; but this possession is one of form, never of substance; and you may learn in one of

our books that you have power over your growth sufficient to change both shape and features. We have seen a bad man grow good in a few years, and so alter in appearance that old friends did not recognize him. We have seen a good man grow bad; and, when photographs, ten years apart, were exhibited side by side, they were declared to be of different persons. The tendency of new material is to rebuild old shapes, because their changes are too fine to become appreciable to the eye; yet this tendency has been overcome to a remarkable degree in many instances.

Let us, therefore, lay aside all thought of a restoration of the body, unless it is to be done by a miracle, in which case the problem becomes too deep for our consideration. Taking evidences of nature as safe guides, assuming that her laws are to be, as ever, unchangeable; appreciating the logic of her work; imbuing our minds with the good sense that she displays at every hand, and viewing her masterpieces as types of creation strained out of one hundred million years of development, we, who are sprung from a race about six thousand years old, are not in a position to throw slops on this magnificent process by the spongy belief that our mud and clay, lost in countless other individuals, are to be given us again in both shape and substance. The raising of the dead is a miracle; but it is also a possibility, for the breath of life could be given back by Him who gave it. The stopping of the sun might be performed by holding the earth still, and setting it going again; for He who originated this movement might adjust it to new desires. These are possibilities. They who loudly cry that God is omnipotent, and that with Him all things are possible, must remember that impossibilities are never possible. Thus He could not have built two parallel ranges of mountains, a few miles apart, without a valley between, nor an island without water around it. No more can He or nature, by miracles, give to one hundred thousand individuals the same particles of body material that each had successively worn in turn; for the impossible is never possible even by miracles. We wear a coat to-day; it is cut up to-morrow into many pieces; each piece forms part of another coat, and our garment reappears in countless others; but we get another coat of similarly mixed composition, and it, in turn, is cut up; and so on, until, in this busy life, we have worn many composite coats, all of which have gone into others, in a hopeless mixture. It is plain, then, that it would be impossible to perform a miracle whereby the

body we lay down in death would be given back to us in another world. But the proper interpretation of the claim is that the same shape will be restored; if lame or defective, then sound and whole; all of which is foreign to our subject, even if it could be sustained.

Our chief concern is in the fact that we are mixtures of millions of human beings that have preceded us. It is economy to use the same material over and over again; but it would be ridiculous to use it once, and then discard it forever. In this universe time counts as nothing; and countless ages would witness an accumulation of material more huge than the earth itself. All this could not be, and is not. Nothing perishes. Nothing is lost, Fire cannot destroy. Death cannot end anything, except mere shape and condition. In the operations of life, every departure from an equilibrium is met by a return; and thus the law of supply and escape is ever going on. If an army of soldiers go to their death upon a barren field, their bodies either reappear in verdure, or are caught up by the gases of the air, and transported to distant lands. The elements that entered into their composition are made free to serve a similar use in other places. They are not lost. As far as the destruction of death can go, it merely ends the machine; but it cannot cause a loss of the slightest particle of the material that entered into its construction. If you will imagine as complicated a machine as you please, with wheels, pulleys, cogs, axles, rods, and a hundred details, and further imagine that the maker and controller of that mass of parts permits it to run as an individual thing until he chooses to stop its motion, you will get a faint idea of human life in its material nature. You stand before this engine, and admire it, not as a collection of parts, of wheels and cogs, but as a thing of life. The man who holds the throttle of the locomotive and guides its action day by day, soon learns to love it; he feels a sympathy for its every mood, and can interpret its shortcomings as well as its excellent accomplishments. All engines have something of the human about them, as those who run them will cheerfully testify. Well, a time comes when the controller of destiny stops the complicated machine we have referred to, and that before which we stood in admiration is brought to an end. Its parts are scattered over the ground, and you behold nothing now to remind you of the grand life that seemed to dwell therein. Yet, some time later, when memory recalls the triumph of the former machine, you are brought to ten others, and told

that they are made of the very parts which entered into the construction of one alone, though now reduced in size. They seem quite different. But what matters it, so that the old machine still lives? Yet, in some future attempt at restoration, when the ten have fallen apart and are no more, shall they and the original larger machine all exist at one and the same time? Let the process go a step beyond the ten. Let the material be melted and mixed, and then rebuilt into other machines, a half dozen or more, all different from either the first, or the ten that succeeded it; where does the question lead us? Let it go yet further; remelt again, and remix with other metals, and construct numberless machines, in each of which this original forms a part. Do you not see that the same material is being used again and again, without the loss of a single particle? Yet in human life the loss and gain, the change and interchange, are going on with comparative rapidity day by day; and death means no more than a sudden distribution of the very material that was sure to pass into other forms, whether the body lived or died. The individual ceases; but all its parts and qualities survive. Nothing perishes, and they cannot.

A long glance backward over the expanse of fifty million years shows us the use of the same material in countless repetitions; and what seems strangest of all, is the fact that life was wasted in order to maintain this process. No greater lesson is found in all the studies of creation than that furnished by the rise and fall of the trilobites. They belonged to the animal kingdom, but served no purpose in it, yet came gradually into being through a long period of development, flourished in the most profuse abundance, outclassed in number and supremacy all species, and then died out; not a single specimen remaining to-day. Their history is plainly written in the fossils of the long period of their reign. So profligate was nature in their production that she must have used the same material over again a million or more times; yet all went into the common fund for every purpose of growth. There is not a man, woman or child living to-day in whose body there are not particles of the old trilobites of countless ages ago. Thus a dead species survives in its matter, although that matter had been employed in the animal and vegetable kingdoms long before the trilobites flourished. What the past has been is well known. It is an open book. What the future may be, is a closed book, except in so far as the past is the key that may unlock it.

As we approach the proof that is afforded us of our destiny, so far as it relates to matter, we should fix certain well established facts in our minds, in order that we may realize their value in this application. Let us attempt to grasp the greatest of all these facts, that nothing perishes, and note where it leads us. Then, in another application, we shall witness the effect of other series of facts stated in the earlier pages of this volume. Our present duty is to investigate the question of the immortality of matter. If life were merely material, we could declare that its destiny is eternal in that it will always survive. Thus our bodies are immortal in this sense; but the conclusion is valueless and disheartening; for the very law that stamps eternity on the material of which we consist, decrees change, and therefore death. It is no solace to know that sooner or later some other individual will wear a part of our substance; that a savage Indian will be living on a portion of our carbon; a burly negro will get some of our oxygen; a heathen of China will wear our silicon in his hair; a Turk is to appropriate iron that now flows in our blood; a Laplander will pick up hydrogen that we are to discard; a cruel Spaniard will obtain some of our calcium; a dirty Portuguese will use our nitrogen; Esquimaux will get our phosphorus; Patagonians our sulphur, Peruvians our sodium, Mexicans our chlorine, Malays our fluorine, Japanese our potassium, and the wild men of Borneo will share with chimpanzees and gorillas the very particles of magnesium that we now hold as portions of the structure of this body. In such a sense, strictly material, we are immortal. In such a sense we shall live again, and many times again; but the prospect is not entrancing, nor do we look forward to this kind of destiny with yearnings of hope and pride. Something better must be in prospect.



CHAPTER XIII.

INTELLIGENCE OF MATTER.

[615]

VITALITY is intelligent.

This is the 615th Ralston Principle, and represents a law as well as a fact.

As far as our present investigation has gone we find certain things of intense interest as well as of tremendous importance attending our footsteps. The law that tells us matter is imperishable is a well-known law, yet its bearing upon the question of immortality has not been sufficiently appreciated in the past. The fund of matter from which all existence comes, is the earth and its atmosphere. This is the limit; and from this fund nothing goes beyond the earth, while to this fund a constant supply of everything that pertains to existence is daily reaching us from the sun, as we have seen in earlier pages, and shall see further on in our investigations.

It is a case of take and not give. The earth is undoubtedly receiving accretions from the source of its origin, the sun; but it holds to all it gets, and has never yet sent one particle of matter out into the cold space that surrounds it. What the sun has given in the past, is seen; that it has given new and progressive existence in each great epoch of geological history, is known; and what it has yet in store for us, as a planet, if not for us as individuals, may be surmised. The fact that there has been progress in the development of this globe as a living place for the animal and vegetable kingdoms, is not due merely to the earth itself, but to the constant supply of matter and vitality from the sun. It cannot be urged that the earth contained all the elements and conditions necessary to the life that has developed upon it, and that it needed but to be pushed out into space to grow and take care of itself. Had the sun been withdrawn, this orb would have rolled off to some remote corner of nothingness, and there floated like a resentful ghost in pitiful neglect. Nor can the proposition be maintained that the sun gives nothing but activity; for activity cannot be disassociated

from matter; and, if the least material of the theories of light is true, the sun's rays must consist of lines of ether, or thin air, stretching outward into space, and vibrated by the energy of the sun, in which case the rays would be constantly urged onward, and the air of ether would resolve itself into substance, never so fine but time would give it material accumulation. This is the least of those theories that seek to explain the nature of light, but the more reasonable views are those that describe a ray of sunshine as an infinitesimally small line of matter agitated through space. Our belief is that such a line of matter is a succession of atoms from which all substance, all molecules, all cells, are formed. A single atom endowed with three laws, attraction, repulsion and rotation, would account for all chemical elements which are unstable at their best, and all chemical elements do in fact account for all combinations of life in their myriad millions. At all events, there is no escape from the fact that the sun is the source of all that is material and vital in this world of ours. The record of the past is a written history; and, in each succeeding age, we see a new chapter opened, a new era established, a decided advance taken, a higher plane of progress achieved, and a messenger of new conditions always sent before the arrival of such conditions. As this method has so often repeated itself as to become a part of the constitution of planetary existence, we may expect its continuance in the future. No theory should be considered strong enough to override a well recognized fact; although many persons are of that temperament that prefers to believe much rather than know a little.

Accepting the facts: that we are nourished by the sun, that if the sun were withdrawn we would perish in cold misery, that the earth has been built up by the sun, that we receive new material without losing any of the old, that the earth's development has been progressive, that this advance is still in progress, that previous tendencies have all reached toward man, that the bettering of life has occurred in decisive steps, and that the present condition of existence in which man plays the chief part is a clean leap out of the cloudy past; we are brought face to face with the question, if man is the best that nature can do in her efforts to reach the glorious goal toward which she is clearly tending. That problem is one of the massive doors that bar the passage to ultimate knowledge, and its solution will be the key that shall turn its own lock. Before that solution can be attempted, there are many

things that must be understood, of which the most important at this stage are the facts touched upon in the preceding chapter.

If the earth lives so much within its own limits that it parts with nothing, no matter what it does, or does not, receive, we must look to its operations for help as to the disposition of its material and life, not only now but hereafter. The moon is supposed by many scientists to be nothing but matter; a burnt out, calcined orb, although the reverse may be true, that it is a solid rock, yet to receive its future life. If no vegetation and no animal existence in fact are present on that satellite, it is, indeed, a mass of matter, inert, whose activity is suspended. The globe on which we dwell was probably at one time a bald rock, the surface of which now lies miles beneath the present geological era, tucked snugly away under the Archæan deposits. Allowing this to be the fact, and it is not material to the issue except as a means of illustration, we may contemplate it as a case of matter devoid of vitality; but such a condition is not conceivable since the last stages of that earliest era. For more than fifty million years there have dwelt upon the earth, inseparable one from the other, both vitality and matter. While it may seem disconnected at this place to advance another principle, it is necessary to do so in order to sustain logically the order of proof of the law that is stated at the opening of this chapter.

[616]

Vitality is always associated with matter.

This is the 616th Ralston Principle, and represents a law and a fact. In the principle that precedes it, we find the law set forth that vitality is intelligent. We, as human beings, know of no intelligence that is apart from matter; and, going a step further, we can safely say that we know of no intelligence that is not some form of vitality. These laws are soon seen to be co-related. As all matter is derived from activity and is a direct result thereof, it is not strange that we find the possibilities of activity locked up in the coldest and stillest of matter. Whether it is true that as much may be said of vitality, is doubtful. One side of the double proposition is known to be a fact; that there is no vitality that is not associated with matter; but the latter may not always be immediately associated with the former.

Through long eras of the past there was an abundance

of matter spread over the entire globe, in which there was no vitality, using the term as meaning life in either the vegetable or animal kingdom. The earth then was as the moon is to-day, an apparently calcined orb. After a long lapse of time the next step was taken, and vitality associated itself with matter. It came from matter. Fire, light, heat are all material, for they could not otherwise have interpretation. It may be true that, when the earth was full rounded in the sky, the sun sent vitality in the form of associated matter. In any event, all the vitality we receive to-day has come from this source, and must always have so come in all the ages of the past. Activity is not necessarily vitality, though the latter expresses itself through the former. Its advent was the second step in the history of this planet, and a most remarkable advance it was; for what could be more surprising than that the absence of life should be superseded by life where no reason existed for the change? Who decreed this step? What does it serve the Creator that man should be born? Why should not the earth have been left to itself, like the moon, to float idly on in endless oblivion, and man have been omitted in the plan of creation?

All creation may be divided into two classes: matter and vitality. We have shown that there is a fund of matter from which all things new are created out of all things old. This material, as has been frequently stated, is used over and over again; and, when the bodies of men, of animals, or of trees die or are destroyed, the material is released and goes back to the general fund from which it was drawn. Impelling this matter into its representations of life, is a fund of vitality from which the necessary energy is taken to express life. It may be asked how we know this to be true; but the same question may be asked with reference to the fund of matter. How do we know that the flesh of the animal enters into air and soil to be used again? The answer is, that this fact has been well attested by experiment and investigation, and is never in dispute. Plant life feeds animal life, for the substance of the latter is well known to consist of cells organized in the vegetable kingdom, without which there can be no digestion, no blood, no body; and it is equally well known that animal life feeds vegetation and gives it its richest exuberance. We also know that air, gases, liquids and solids are continually interchanging in order to convert dead material that once lived into fresh

combinations of life. But when we say that there is a fund of vitality from which all energy, called life, is drawn, and to which it returns after its use is completed, to be again drawn by other existence, we are placed in a position where proof is necessary and, if forthcoming, is valuable.

The first attempt at proof might be found in establishing a parallel case, which can be easily done; but it is not wholly satisfactory. If we know that matter comes from a general fund, enters into the uses of life, and, after death, goes back to that fund; and if we further know that vitality is always expressed in matter and therefore associated with it, we might conclude that it came also from a fund; but the cases are not alike at first glance. In the former instance, the fund is before us in the form of solids, liquids and gases, which we are able to seize and hold to analyze and scrutinize; and it is not difficult to trace the process of dissolution after death, whereby the old material is restored to the general fund. In the case of vitality, we can neither see it nor analyze it, except in limited ways; although the next steps in science will reach this conclusion. We know that vitality exists; we know how it operates, and we are able to direct its progress almost at will, although we can neither check nor suppress it, except as we check or suppress the combination in which it appears. We may kill the plant, but not the vitality that fed it; that goes beyond our control, and slips easily from our grasp; but we can certainly encourage it to remain in the plant, and to produce a greater life thereby. It is a real thing, this vitality, for it responds at once to our efforts; it adds to itself by calling more like itself from the great supply, if we but aid it. Thus, the sickly child lacks vitality because it gets too little air, too little nourishment from its food, and too little energy from its habits; the tide of life ebbs, and will depart when we are least aware; but help comes from those who love it; pure air, nourishing food, invigorating exercise, in fact a condition of harmony with mother nature must be sought; soon the tide turns, more vitality is drawn from the fund, and its fullest share is given it, so it lives and thrives.

Vitality does not pass from earth to a realm beyond.

This is the 617th Ralston Principle, and represents a fact rather than a law. It acquaints us with the condition in which we

live and die. The material of which our bodies are composed is sent back to its fund, when life leaves it. It was this life which held it together. The man who dies of exhaustion following the amputation of his limbs, is simply unable to retain the vitality upon which an assault has been made by the shock; it leaves him; then the body dissolves, and its substance passes into the great fund from which it was originally drawn. Before us lies the body of a vigorous woman, large, full of perfection in material construction; yet the machinery has run down and stopped; a few minutes under water was sufficient to dethrone life from its seat, and, being discarded, it fled. Why should it not come back? Why should she not live? As a masterpiece of creation she takes rank with the best; every vein and artery teems with warm blood; every organ is well made; all the avenues of life are prepared for vigorous activity; yet one thing is lacking, vitality; it has gone. Where? To the skies beyond the earth? No, not by any means. It must do service again. But because it has gone, that magnificent being, that form of beauty and admiration, must dissolve. The blood will run cold and congeal into offensive coagulation, then break up into other combinations; the flesh will rot and its filthy odor will sicken all about; the shape and contour will shrink, and hollow bones, ere long, will tell where two eyes looked forth from a brain that thought, and realized the things of daily existence; all because the vitality has departed.

A tree is a **thing of matter**, but is a tree because it possesses that energy which is called vitality; let this quality or essential character leave it, and the tree passes back to the fund from which its material was drawn. A plant, a flower, a blade of grass retains its form and nature only so long as the vitality remains; withdraw this, and all else collapses. The huge elephant of to-day is the huge elephant only because its vitality is present; to-morrow we will extract that master-spirit, and the mass of flesh and gigantic bone will fall, waiting for the change that shall restore its elements to the great fund of nature. In some way or other, the animal has a life within its frame that departs and leaves the body to the mercy of decay, which is nothing more than change. That life is a collective whole, whether it belongs to a mouse or a mastodon. Does it depart from all the scenes of earth and wing its way across the pathless obscure to the fatherland of the universe? When a rat dies, no one supposes that its life survives as an entirety, and

reappears either in this world or another. Such a claim is easily disproved, if one will go to the heart of nature.

Think of the million forms of life that go down to death every minute, each giving up its energy. The substance of which the material part is composed, returns to the fund of matter; and the vitality that kept such substance in existence goes back to its fund. This life is in the earth and on it; is in the sea and above it. If all the animal matter that occupies the air, from the smallest insect visible to the naked eye to the huge bird that sails in majesty aloft, were to be heaped together in one pile, it would equal the entire range of the Rocky Mountains from stem to stem; and yet this mass is dependent upon countless energies all drawn from a fund of vitality that surrounds the earth. If all the animal matter that occupies the sea, from the visible amoebic jelly to the whale, were to be brought together in one heap, it would equal a solid passage from America to Europe, three thousand miles long, five hundred miles wide, and three miles deep on an average. Yet this mass is fed in energy by a force drawn from a general fund of vitality that is used over and over again. The soil teems with life, and on it man and the land animals dwell. In addition to these great evidences of existence, the world of vegetation is as numerous and as bulky. Were all forms of life to be suddenly extinguished, a whole continent of material and a tremendous fund of vitality would be liberated; and the effects of the change would overwhelm the globe itself. Nature could not endure it.

The death of an animal releases a collective vitality that has often been noticed by those present. In the establishments where cattle are killed for the market, many valuable observations are possible, and some are worthy of repetition here. If a sickly person stands near a slain steer of great vigor of life, a decided shock is felt and even maintained for some time. The feeling is described as a strong grasp of some other life upon that of the person at hand. In another line of experiment, it is always noticeable that, if one who has eaten nothing for eighteen hours or over, stands by a strong animal recently killed, a feeling of satisfaction supplants the hunger, even for an hour or more. A child was supposed to be dying from emaciation, and, on recommendation, was allowed to run about the butchering places. In a few weeks it was healthy and well. A woman suffering from loss of vitality following an operation, was carried to a shed where an ox was

slain, and revived to such a degree that she not only overcame the collapse, but started on the road to health; a turning point, as it were, in her life. Machinery of delicate construction has played an important part in detecting and measuring such vitality; and the future investigator must turn his attention to this line of study; but, best of all, is the well established fact that weak lives absorb, like sponges, the essence of vitality escaping at the death of the strong. The experiment is an easy one, and nothing stands in the way of everybody trying it. The rule seems to be that strength does not absorb from strength, nor weakness from weakness; but that weakness absorbs from strength.

A whole book might be written on the subject of vitality escaping at the time of death. It is a matter that is attracting attention at the present time; and the day is not far distant when accurate measurements of the energy that passes out will be made and recorded. There are instruments that do this now, but they are yet in the infancy of this line of invention. Even without their use it is an easy matter to obtain evidence of the escape of vitality. The greater achievement would be the discovery of the nature, character and shape of such vitality. By some it is claimed that it is in the nature of a spirit, even in the case of an animal; not necessarily a ghost, nor a soul, but merely a collective energy having shape corresponding to the form from which it departs. As far as any positive evidence is concerned, the most that can be said is that, if there is a definite shape, it quickly extends to an irregular mass, and is lost by absorption or goes to join the fund from which it came.

Whatever it is, the fact remains that it departs from the body in which it dwelt. The destiny of such vitality cannot be anything more than the opportunity to get back to its fountain, and flow out again in new forms. The horse is not immortal, although it is an intelligent animal and occupies a much higher moral plane than the average of humanity. It dies, and the substance of its body goes forth to the fund of matter, while its vitality joins the life fund that everywhere prevails. The dog does not live again in some realm beyond the earth. It separates, as does the horse, into the two divisions, and its identity is lost. In every instance the individual perishes, yet nothing is destroyed. Thus far, in our argument, we carry with us the agreement and confirmation of all scientists. They are of one mind in asserting

that the material part of animal and vegetable life rejoins the general fund from which it came, and is used over again time without end, and they are likewise agreed that the vitality part goes back to its fund; but they are silent on the question where this latter fund is to be found. Is it in the entire universe, or in the solar system, or in the sun's activity, or in the air and substance of the earth itself? They are silent because the question has not been asked them. It is true that they admit that the sun is the source of all life, both active and dormant, as in the case of the coal beds buried beneath the surface of the earth, which contain the imprisoned life of the sun that shone millions of years ago. They tell us that the flames and heat and light given forth by the coal in our grates are the sun's rays that fed the growing forests that contributed their life to the comfort of future mankind.

It is plain that matter is used over and over again; and for the reason that it would be a wanton waste of nature to discard what is but once employed. In all the evidences of prodigality in other ways, we may observe a strict economy running through her processes, and if it should appear that so gross an exception occurs in the use of the fund of vitality as that a life energy once employed is ever afterward abandoned, it would be too monstrous to be accepted. But, apart from theorizing, it is possible to trace this restoration from death to death of the vitality employed, and the result always shows that it joins the general fund. The supply is never exhausted, although varying in its force. When, in the old eras of geology, animal life was absent or in the minority, vegetation was enormously productive. In places where the forests reigned supreme, and knew nothing of the great animals that since abounded there, the trees were giants, the spreading branches most expansive, and the leaves as large as table tops. Everything seemed to grow on a scale of grandeur, in which size played the chief rôle. It was an age of luxuriance, and has often been ascribed to the excessive energy of life prevailing at the time; but this claim will not bear investigation. It may always be found in prehistoric ages, as well as in the present era, that huge animals, when numerous, belong to a stunted vegetation; because the vitality is never sufficient to sustain both the animal and the vegetable kingdoms at the same time on a large scale. When the forests are extensive and gigantic, when the trunks of trees are of superample girth, and the height reaches into the hundreds of feet, then the large built

animals are few or lacking; but in such a period as the carboniferous, when the giants of flesh were present, the coal fields were made from bogs or low vegetation; but where the animals were small and few, the coal beds were formed by forests of great size. The same is true to-day. Very large trees and extensive areas of heavy growth are less peopled by man or beast, while the sands of the tropics, the deserts of the world, in so far as they support life at all, favor the modern mastodons, as we may term them. Crowded China and Japan are given up to animal life at the expense of huge vegetation. The great buffalo roamed in swarms upon the grass-grown prairies, while the wolf divided its time between the open and wooded lands. The lion, tiger, hyena, boas and other specimens of larger life find the stunted jungles their proper home. So it is everywhere, and always has been; the fund of vitality that supplies both the animal and vegetable kingdoms, cannot support both at the same time on a grand scale.

This fund is omnipresent. It is in the air near the earth, and is in and on the earth next to the air. On mountain sides it is weak, and a mile or two up it seems to diminish perceptibly. It favors warmth because warmth favors activity. Yet it is held in abeyance in cold climes, but ready to burst forth under stimulation. At Klondike, in the Alaskan vicinity, and through the north, where the summers are short, the pent-up energy of life manifests itself in myriads of pests; great insects in clouds bursting forth like so many hothouse mushrooms pinioned on wings. In the tropics the profuse luxuriance so much boasted of is always of inferior height and size of limb, but large in leaf, which appeals to the eye merely. The law of balance holds true there as well as here.

Animals enough have died to build the crust of the earth many times. They used the vitality that was superabundant, and they used it over and over again. In no instance is it possible that the life of any one, large or small, ever left the earth. As it is certain that the fund of vitality has its base a short distance below the surface, and its upper line of limitation a mile or two above, with its greatest measure of intensity close to the surface, it must be equally clear that the departing life of the animal cannot go beyond. There can be no heaven for it within the globe, nor in the higher atmosphere above the globe; and it would be child's talk to speak of a realm somewhere in the icy skies, where

animal souls or spirits go. Life on earth is shut in to the space of earth. There is no occasion for its flitting to the moon, the planets, or the stars, when its destiny is in process of development here. We must make up our minds to accept the great facts that confront us; and the two greatest at this juncture are: first, life is vitality controlling matter; second, death is a return of matter to its fund for new uses, and the return of vitality to its fund for like uses of its own.

This vital fund is a vast sea that pervades all matter and mingles with it, wherever the conditions are such that life is possible. If a mouse is to be built, a sufficient quantity of material is extracted from the soil and air to furnish its substance; and at the same time a call is made for energy from the fund of vitality, to support its existence. And so all things that live in either the vegetable or animal kingdoms, are brought into being and sustained in nature. To this proposition there is no dispute, but there are claims that vitality is daily supplied from the sun. While our argument might safely admit such to be the fact, it yet appears that all evidences are against it. In other words, it is the same in effect as far as our present work is concerned, whether the fund of vitality is continually renewed from the sun or came originally from it, and is being added to, as well as sustained by constant activity; and yet, under the doctrine that nothing perishes, it would seem that vitality once created could not be lost. It must be ever remembered that the progressive ages of the earth have had their cause in a progressive unfolding of the sun's influence. That great king has given us more and better things as we have grown. We do not believe that all was entrusted to the earth when it first came into shape; for then there would be no further use for the sun, except to supply heat; and heat and matter alone cannot account for a single item in the inventory of creation. If they could, the chemist would be able to create man.

It is a tremendous thought that tells us matter is being used again and again, from old lives through death to new lives; and it is a sublime thought that goes further, telling us that vitality is likewise a common fund from which every specimen of existence is drawn, whether of microscopic creation or the huge mammals of earth; and these two truths lead us to the gate of man's castle to see what relation he bears to the great energies of life. As we enter, we must take with us the law of the 615th Principle, which

states that vitality is intelligent; for that alone explains the phenomenon of existence. There is no evidence that a blind impulse is at work behind us, pushing forward to nothing; but, on the other hand, we shall be pleasantly surprised to see that a keen, ever watchful, unresting intelligence permeates all vitality and gives to matter its certain destiny.



CHAPTER XIV.

CAUSE OF MAN'S SUPREMACY.

[618]

THE individual is a collective vitality.

This is the 618th Ralston Principle, and conveys a fact rather than a law. It is of sufficient importance to lead us into a realm of the highest plane in the world of investigation; and, at the same time, it takes us far down into the depths of nature, where some of her secrets are securely kept, awaiting the coming of the scientists. He has much to do in the future, for the best known of the treasures that lie at those depths are meagre acquaintances. It has been learned, however, that all life originates in a vegetable cell. This, to the amateur, would seem like a contradiction. To start aright, take pencil and paper, and draw a circle, as large as you like, for size is unimportant. This may represent the cell, the beginning of the animal and vegetable kingdoms, although all cells are not exactly round, and all are not enclosed by coverings. The idea you will receive is true.

This cell is the equivalent of matter. To analyze it, we find the aid of chemistry sufficient as far as the substance is concerned, and the four vital elements are discovered: oxygen, hydrogen, nitrogen and carbon. Here is the composition of life. It is wonderful, this cell of four chemical elements. We will try to make them live. We obtain quantities of such material, and mix them in the right proportions; but they go off to other uses, as though thoroughly disgusted with our encroachments on domains not our own. In the cell, about half way between its center and circumference limit, is a spot known as the nucleus, or nervous system of the mass, corresponding to the governing vitality of larger life. This defies all attempts at chemical analysis. Man beholds its operations, but remains ignorant of its reality. It would seem now that the whole mystery was solvable; but, if this were true, there would be nothing to life but matter and vitality. Existence would be blind and aimless. Within the nucleus is an *id*, or inner life, which directs the energy of the whole cell by con-

trolling the vitality that impels it onward to its purpose, which is reproduction.

This cell eats and grows. It eats by absorbing more protoplasm like itself from nature, and this it draws from the fund of matter. If the elements are lacking it cannot grow; if present, it will get them. Soon the cell is large enough to divide and make two. These are each found to be fully equipped with nucleus and id, or vitality and intelligence. Thus we find that all life is three-fold; the trinity of nature is easily established: matter, vitality, intelligence. The matter makes the substance, the shape and form; vitality builds matter into the substance of form, and intelligence decrees the individual. It is safe to say that, at no time since the first drop of protoplasm had formed on the earth, when the igneous agencies had abated, has there been a cell, or specimen of life, however lowly, in which this trinity was not present. If you wish to get at the secret of existence, you must get a cell of material, charged with vitality, and controlled by intelligence. Such a cell is known to exist, and no other is discoverable. You may then ask, Whence comes this vitality, and where is the intelligence created? These questions may be worthy of discussion in later chapters. We know what the material is, for we can handle it, see it, and play with it. We are sure the vitality is a fund from which all demands are supplied, and we witness its many and varied operations. But what can be said of that splendid and marvelous intelligence that marshals its energies and directs them to construct such a piece of work as man? Our present duty calls us to this field of investigation here and now.

There are many ways of proving the existence and operation of this third force in the trinity of nature—intelligence. No person can study botany without being impressed with the volumes of proof offered; and the same may be said of any one of many other works on creation. Look at the multitudinous varieties of insects, of birds, or water life; of animals, and of man; and think of the almost hopeless task of one who would class them all, or even count the different species. In this topsy-turvy of existence, an intelligent chain runs through each of the countless lines, and preserves the ancestral traits almost to a mathematical exactness. Just think of the duty of a single cell, for the giant elephant, like the tiny flea, is reproduced from a microscopic drop of matter. That enormous bulk of material in the river-horse will, in each

generation, be succeeded by a similar bulk; but, in order to reproduce it, the thread of life must descend into the compass of a minute cell so small that only the large-eyed microscope can discover it; and from this one cell, charged with the stupendous task of restoring all its ancestral history in a mountain of flesh, must spring the infant life of its kind, the embryo, the fœtus, the individual, the mature animal. Its protoplasm was the same as that of man, of the flower, of the insect; but, instead of making any of these, it constructed a hippopotamus. Why? Because in that originating cell, in its nucleus, was the id, the thought, the brain, the intelligence, the charged duty to reproduce a river-horse.

If any person thinks that life is a haphazard mixture, because it is varied and endlessly complex, he may quickly change his mind by observing that change plays no part in its results. If the parent is a horse, the offspring is never a chestnut; if a bovine, never is the child a cowslip. A fish does not spring from an oak, nor a squirrel from a cat. So exact and careful is the guiding intelligence in each specimen, that the influences of the father and mother, the inherited traits of grandparents, and great-grandparents even, are preserved in combinations true to the weight of these influences. It is quite certain that such laws as are seen in these operations are not the result of accident, nor of mere drift. Evolution undoubtedly plays its part, but it is not all. The mistake of the Darwinians is to suppose that, because there is evidence of evolution, it is the sole cause of progress and diversity. On the other hand, it is the agent of a greater power, and its operation is far less extensive than at first seems probable. The cause behind life must be as great as the product of that life. If man is the result merely of millions of years of development, the matter that first entered into the protozoa must have contained the soul of humanity; for a noble being cannot emerge from dull sea-shells. The purpose to create man was either present all along the line of geological history, or it has come at a later stage by reason of a further unfolding of the sun's life. If the former proposition is true, then man was a living intelligence in the nucleus of each cell of the "dawn animal," and all the crude shellfish of those dark eras; if the latter proposition is true, then the steps of advance achieved one by one, as the sun reels off its mission-purpose, have brought man into existence as a higher animal than his predecessors, in that period of time when the conditions had reached a

degree of fitness suited to his needs. As we have repeatedly said, we are satisfied that he has not been evolved from the lower forms of creation; although he has been born out of them; and yet we are satisfied that evolution in a limited form is one of the agents of creation.

One of the deepest of all mysteries is the process whereby a single cell of microscopic smallness can, in itself alone, carry all the countless parts of a complex body, all the physical, nervous and mental characteristics, and all the moral tendencies of generations back in a compass so tiny that one drop of the blood that it creates would drown a thousand million of them. The id within the nucleus is undoubtedly the brain; but what more? If no other forms of creation had ever lived, we might reason with deepest sentiment, and say that this id, this brain of the nucleus that directs the protoplasm, is a miracle, so wonderfully intelligent that it thinks out all that it has to do; it collects more protoplasm and converts it into cells like its own by the law of growth; to each of these it imparts its purpose to construct the brain, bones, nerves, blood, flesh, hair, skin, nails, lungs, heart, stomach, liver, kidneys, arms, legs, eyes, ears, nose, tongue, teeth, veins, arteries, cords, tendons, muscles, and all else, after a fixed pattern that must retain the characteristics of both parents, four grandparents, eight great-grandparents; and, gathering its forces by countless quintillions of other cells, it sends the story along; and, lo! this wonderful man is created! All this is probably true, but the mystery remains as to how the product could have been shut up in that one cell. It is very easy to say that a horse will breed a horse, a dog a dog, and so on, and many persons thoughtlessly toss off the wise remark that a child will be like its parents. They see the babe at birth, and think that so much humanity ought most certainly to be born in perfect likeness to the mother that developed it; but they never stop to think that it had to come through that narrow pass in existence where it was an invisible drop, not so big as the one-thousandth part of the smallest point that the eye can detect; yet this invisible mass carried all that the after man develops. As it could not possibly carry it either in material or in mere vitality, it must have borne it in the intelligence committed to it.

The Creator is present in every id in every nucleus of every cell that grows; and this we shall show most conclusively

before these chapters are at an end. To the id that springs from the father a purpose is disclosed, and this is enough. To the id that springs from the mother, a purpose is disclosed, and this is enough. When one id absorbs the other, as it will do under the law of superior vigor, as stated in our work on *Child-life*, and the sex is thus determined, the two purposes are combined into one, and a single intelligence controls the mass, tiny though it be. This is told its destiny, it is made to know its ancestry. It thinks hard, and it thinks much. The head, containing the brain, is always the first to grow, and its size is far out of proportion to the rest of the embryo. How may it acquire knowledge of dead parents and ancestry? In the first place, its parents are living when it is created, and each is a reflex of those who have gone before; and in the second place, it remains true to its kind and to its kin. Some might reason that the specific life to be formed is attended every minute by a wise power that dictates all its growth, and thinks out all its details of development. This might do, if man alone were thus taken care of; but the human body is brought into being in exactly the same way, and subject to like vicissitudes, with all life, whether animal or vegetable; and to place guard and watch over each of the countless billions that are born every minute, would seem a wasteful loss of care, especially when to charge each cell with its certain duty would accomplish the same results that are witnessed. So much of life is cut off by hazard and accident, that the theory of momentary guardianship cannot hold good. The fact that each cell is in itself a brainy thing, a thinking, earnest life, is sufficient to account for the self-dependence that prevails in the growth of the individual.

So clearly is this intelligence of the particle manifested, that it ought to convince every human being of the Supreme Power behind life. If all were left to drift, the keen mind of the vital cell would not cleave to its design so tenaciously, calling to itself more associates, second by second; sending them forth in all directions to elaborate the details of construction, and entrusting each with the secret purpose of its own brain, until one and all, and others yet to come, are united in the combined effort to produce a complete individual, ready to take on the functions of life, free from accident or mishap, and stamped with the complex characteristics of a long ancestry. By the exercise of this increasing intelligence, the vitality of one cell has been united with the

vitality of another, and this union of separate energies has been going on until, as a whole, they represent the individual man. It is but a collective vitality. When the act of creation is completed, the united intelligence still remains, much of it in the brain proper, but yet scattered throughout the nervous system where it properly belongs, in the gray matter and ganglia. It is not difficult to find traces of the early cell-intelligence, and the inheritance is stamped upon the two lesser brains in so marked a degree that the more we investigate it, the more we are amazed. There is in this body of ours a medulla oblongata, a little brain at the base of the skull and top of the spinal column, in which are held the reins of government. We may sleep ever so soundly with our cerebrum or brain proper; or we may rap it into unconsciousness, until the thinking man is as dead; but this little mind looks after everything. It is its care that keeps the heart beating, the diaphragm rising and falling, or swelling and contracting, the lungs opening and closing in sympathy; the blood flowing, and all life employed to sustain its master; and this takes place in the lower channels of existence, where thinking brains are unknown. Even the second brain, or cerebellum, is automatic and devoid of consciousness. Thus coming down the line of growth from the cell to man, we find that the intelligence of the former, guiding the collected vitalities, has been preserved in larger form, while all the united energies have produced the individual.

[619]

Man is the associate of animal and vegetable creation.

This is the 619th Ralston Principle, and represents a fact and a condition as well. It is easily proved. Every part of the human body is composed of cells, and of nothing else; and every cell is vegetable. There is no animal life in this form. Even the bacteria that bring on disease and destroy the body, are mostly of the vegetable kingdom. More than this, all animal life has its origin in some form of vegetation; and without this, it could not exist. The same cell that makes the tree would make the man, if directed by the impulse to do so. The same protoplasm serves one as well as the other.

Long ages before the "dawn animal" was created, the earth was a vast garden of plants, although flowerless and fruitless.

Out of the product of that growth came the conditions that made the earliest animal life possible. In all the after periods of progress the development of vegetation has preceded the development of animal life, and the latter has fed upon the former either directly or indirectly. If evolution is true, then the human species is descended from the plant, for a close resemblance is seen at a glance, and the relationship has been intimate from the beginning. In man, as in animals generally, the blood circulates, carrying particles of matter to build the flesh, bone, skin and muscles. In the tree, as in all vegetation, the sap circulates, carrying particles of matter to build the wood, limbs, bark and leaves. In man, as in animals generally, fibres of nerves in the stomach extract food from the supply at hand, and send it into the blood to be circulated. In the tree, as in all vegetation, fibres of nerves at the roots extract food from the soil at hand, and send it into the sap to be circulated. In man, as in animals generally, a tree-shaped mass of foliage called the lungs, breathes air into the system. In the tree, as in all vegetation, masses of leaves breathe air into the system. Indeed, the resemblance of the lungs to a full foliaged tree is most striking; but the resemblance in the respiration of each is a matter of astonishment, the more it is examined and understood.

Man came up out of the vegetable kingdom, whether by evolution or mere succession. It has given him origin; it has made his existence possible; it now feeds him. He could not live on flesh, if that flesh were not fed directly on vegetation. Were he to eat meat that fed on meat, he would die in a short time; nor can any animals support life on meat-fed flesh. The lion likes the lamb, but the tiger does not like the lion, as a diet. Under the microscope, plant and flesh life look alike in their cell formation. Their close relationship is noticeable all through their development and growth; and at death they are interchangeable, and return by like processes to the common fund of matter, to be again drawn forth by either one or the other as the assignment may direct.

That man is part of the animal kingdom is undisputed; that the animal kingdom is the direct product of vegetation is universally admitted, and that they come from and return to a general fund of matter is equally clear. All these things being true, it must follow that the vitality that feeds the one also feeds the other; that is, all life of fish, flesh, fowl, and plant is drawn

from one general and prevailing fund of vitality, and to this fund it returns after the death of each individual. So much is practically admitted by investigators. The final step in this series of propositions is the placing of man. It is urged that he is apart from all creation by reason of his intelligence; but we find that animals have intelligence, merely in lesser degree, and that every leaf, branch and blade of the vegetable kingdom is the product of the mind that dwells equally strong in their cell structure as in that of man. A question of degree determines rank, not origin, nature or relationship. Every individual is but a collective vitality; and this applies to the tree as well as to man. Behind this collective life is a united intelligence born of each cell employed in the structure, and held together by the community of purpose.

The story is the same on every hand. The tiny shrub whose stems, leaves and flowers all work together to produce the individual, is exactly the same life as man, with chasms of separation in rank, but a complete union in all other respects. Brothers in protoplasmic origin, boon companions in the bed of life, fed by the same material, nurtured by like processes, and fellow occupants of the same grave, they are locked, heart and soul, mind and body, in one common weal. It is not possible to write the history of one, and omit the history of the other. There is no theory of creation that does not make man an offshoot of the vegetable world. His blood is composed of nothing but vegetable cells. His vitality is supplied by the combined activity of vegetable vitalities. As a unit of thought he is merely a larger collection of mind than the species below him in the scale of intelligence; yet his mind is the id of his nervous system, which is the nucleus of his body; or, at least, these are representations of the departments of original life.

Mind is a part of matter, though only by the rule of association, and it does not appear that the real intelligence of substantial forces is ever manifested except through protoplasm. The chemical elements possess qualities, affinities and definite purposes, but always as though they obeyed blind laws. Yet these laws could not come from nothing, for they show the creative genius of a master mind. Take, for example, the four elements that enter into the composition of protoplasm; oxygen is a decided agent and discoverable in its many operations. It is incapable of suppression. Hydrogen is entirely apart, in its existence, from all other elements, and, combined with its more active sister, oxy-

gen, is responsible for water which abounds everywhere; as nitrogen is responsible for the atmosphere that surrounds the globe. The fourth is carbon, the element that produces heat, or chemical restlessness, whereby all processes must keep moving on; it is the material that feeds the appetite of oxygen. These are elements merely; yet note their earnest devotion to the laws with which they are endowed!

We cannot accord them mind in the sense that protoplasm possesses mind. In the case of the chemical elements, as separate matter, or in compound forms, we see the endowment of faculties which are to them as everlasting rules bestowed by a superior being, which cannot possibly be thought of as a force. Elements, therefore, are the agents of God. They are material merely, and we propose to call their properties activity, and not vitality. The latter term we apply only to life, in either the animal or vegetable world; which activity includes both chemical action and vital action. Life is ever at work; while chemical activity rests, awaking only to seek an affinity or to repel an improper alliance. It belongs to the fund of matter, coming and going, as called or sent; while the activity behind protoplasm is a fund of its own. As we have said before, it might seem that the two funds, those of matter and vitality, would suffice to maintain creation; but, from the first examination down through a long line of studies, it is clearly apparent that there is a third fund directing the vitality that makes use of matter, and this is verified by every act of life that is known. Thus we have the trinity of nature: the material with which every life-structure is built; the energy which builds the structure, and the mind which tells what structure is to be built, and superintends its construction. In the cell all these departments are seen; the protoplasm is the material; the nucleus its vitality, and the id its mind.

[620]

Mind originates in a funded intelligence.

This is the 620th Ralston Principle, and represents both a law and a fact. In the trinity of nature we have three great funds, matter, activity and intelligence. In the case of the first we include all the elements of chemistry, that is, all the substance of the earth. In the case of the second, we include all the energy that turns into life four of these elements, oxygen, hydrogen, nitrogen

and carbon, and uses ten others for completing the human structure: calcium, phosphorus, sulphur, sodium, chlorine, fluorine, iron, potassium, magnesium and silicon. Beyond these fourteen are many others that are undoubtedly intended for man's use and happiness. But vitality is a builder of the body, and goes no further. The third fund is that of intelligence. In this chapter we can say but little in proof of its existence, and will take the opportunity to meet the claim that intelligence in protoplasm includes also vitality, and that therefore the fund of intelligence should be twofold. This claim is answered by the very nature of the id, which is a thing apart from the nucleus of the cell, as the nucleus is apart from the protoplasm. It is also well established that the cell-trinity permeates all combined life from protozoa to man; a trinity that rules the mechanical, mental and spiritual world. Nowhere are the three parts separated, and nowhere separable. The locomotive, as a thing of matter, cannot run on its course, nor even move, until a vitality enters into it; nor can this vitality direct its movements until a mind takes control of its energy. The metal is the material, the steam is the vitality, the engineer the intelligence; or, by comparison, the metal is the protoplasm, the steam the nucleus, the engineer the id.

This trinity of nature is everywhere visible. Not one instance in all the universe can be mentioned where an exception can be found. Every government has its mass of material, the nation; its vitality, the administrative force; its intelligence, the ruler; and this is true whether it is controlled by the people or by an autocrat. There is no exception in States, cities, towns, school boards, societies or other organizations. It is true in the church; its body of membership is the material; its life is the vitality, and the purpose of its existence, as manifested and interpreted by the governing head, is its mind. The plant grows on the same principle. Every machine is so operated. Take away the mind, and the purpose is lost in mere action, which sooner or later spends itself. The hurt bird, deprived of its conscious intelligence, flies wildly on, actuated by its vitality alone, and plunges against the rock of death. A government that is deprived of an intelligent helmsman, is like a ship at sea, steaming ahead as long as its vitality endures, but maintaining no definite course, and finally surrendering to the caprice of the waves. Vegetation, in its wonderful variety of forms, is a clear expression of mind in matter;

and were this to be withdrawn, nothing but chaos would follow. Nor could vitality be taken away, and life survive. The engineer cannot run his engine by his mental force. The brain of the universe would be powerless to control or direct matter without that executive power which is furnished by the fund of vitality. God does not act by thinking. He executes His orders. To Him matter is a constructive fund, and His purposes are the intelligent agents of destiny; but there must come between the two a power to perform, and this power is the fund of vitality. It may be said that, if He is all-powerful, it will be simply a word, a command, and all will be done. Such an assertion is nonsense. However limited our conceptions of Deity may be, we are not made so stupid as to believe that omnipotence means the ability to perform an impossibility. Between every cause and effect there is an agent. Between mind and matter there is an executing go-between called vitality. Between the decision of the engineer to go to a certain place with his machine, and the going to that place, there is the energy necessary to get there. Between the decree of the will formulated in the brain of man to strike a blow, and the striking of that blow, there must be the vitality necessary to lift the arm and plunge it forward. Between the mission of the flower as thought out in advance by the forces of nature, and the growing, budding, blossoming and full bloom reign of that type of the hereafter, there must be a connecting energy to execute the work in every step of its development.

" **The fund of intelligence** is a department of its own, and finds its expression in methods peculiar to itself. It gives as much as is required. Where it exists is an inquiry of no small moment. We know where the fund of matter is to be found, for it is at our feet; but, some years ago, it was not known that the gases of the air entered into combinations that became solids. We now learn that there are light and heavy gases; that out of the supposed atmosphere the elements necessary to build fibre and flesh may be obtained to a considerable extent. So this fund of material is present in solids and liquids that we can see, and in gases that are invisible, and some of which are inappreciable. Thus it is easy to locate the domain of the fund of matter. But what about the second department? Where is the great sea of vitality? If we appeal to chemistry, we are told that it cannot be analyzed; but chemistry tells us that we cannot analyze electricity, odors, ozma-

zome, the pul-glow recently discovered by Roentgen, although described in our book of Higher Magnetism long before, and many other things. Even ozone was not known some few years ago; but its presence was realized. Nothing, except vitality and electricity, so puzzles the chemist as the fragrance of a flower, the perfume of musk, or the intense odor of verdigris. It is not vapor, for vapor can be caught. It is not a gas; for, if it were, escape from analysis would be impossible. Of course it is not of a material nature, but rather represents activity, and plays upon ether, or the inner atmosphere. But, finer than all this, is the impulse which pervades protoplasm and keeps it ever at work building up life. As it is not found outside the cell, or first form of life, we might seek to assume that there is its home, in the nucleus of each drop of vegetation.

This assumption is quickly overthrown by the fact that, as matter cannot create matter, so vitality cannot create vitality. All the processes of growth confirm this fact. When the cell grows larger, and divides into two cells, and thus reproduces its kind, its larger mass of matter is not created, but is drawn to itself by the simplest form of digestion, absorption. It must have the matter at hand to absorb, or it perishes; but, as nothing is lost, its own substance is sent back into the fund of matter, and this would leave its vitality to die if there were no fund of vitality to rejoin; and also its intelligence would die, if there were no fund of intelligence to rejoin. It is true and well proved that cells are destroyed in countless millions in each human body every minute; and it must be true that, as the material that is disintegrated does not meet annihilation, so the other two parts of the trinity, vitality and intelligence, are not annihilated. This being true, they must find some place in which to remain until they are again called into life-growth, just as the wasted flesh lingers waiting in the soil, till such time as other forms of existence require its substance in new constructions. Another proof of a fund of vitality, as well as a fund of intelligence, is seen in the building up of cell-growth. The matter is at hand, for it comes from the fund of material; and we can trace its decrease as the growth goes on. Each new cell is endowed with a nucleus and an id, or with vitality and mind. As it cannot create something out of nothing, and as its own remains after others are added, it must obtain a supply from a source other than its own. But there is no nucleus, nor id, in the matter it

uses for increase until such matter has undergone the influence of the creative act. Its vitality, therefore, is given it by the parent cell, which, not having it itself, must have obtained it from a fund, perhaps some will say from a source of supply; but that is the same thing. We do not claim that any fund is a separate sea; nor necessarily any sea at all. It may, like matter, dwell indiscriminately here, there and everywhere. It is present; it abounds; it fills the place assigned it in nature; and it is biding the time when the destiny of earth and of planetary creation shall be unfolded through its instrumentality.

This fund of intelligence is nature. That is the whole story told in a few words. Some cry out that nature is nothing but impulse, and to this we agree, if it is added that such impulse is directed by thought, plan, design, and not accident; in which case, then, nature would include both intelligence and vitality; or the two funds would constitute the great mother of us all, we being the material product of their power. The further claim is made that man is a superior species, endowed with a brain, a mind and a soul; and that the highest of the animals possesses no more than a brain and a superior brute intelligence. It must be remembered that claims of this kind are instigated by conceit, and colored by a feeling of importance that tends to exaggerate the facts. It is admitted by all investigators that man's body, brain and all, is but the collection of vegetable cells, and it is further admitted that the difference between the size of man and the size of corresponding vegetation is due to the fact that the latter does not throw off its refuse, while the former does. It is often asked why a tree does not show a greater proportionate brain than a human being. The answer is, that vegetation has no collective brain, but has a collective intelligence in its growing parts, while the wood and texture are deposited refuse, which an animal would throw off, after reserving such parts as are needed for bones and muscles; and even these are subject to slower change. If man had no excretions, he would of necessity be as huge as a tree. Some animals have large carcasses because their excretions are small; but their brains are diminutive, and this determines the rank of their intelligence. In many cases the excretions are not protoplasmic, but woody, showing bulk but not loss of flesh-making material.

Mind is present in all vegetation, if we understand it to be instinctive intelligence. In the animal kingdom we find a brain,

or something corresponding thereto; and it must not be overlooked that plant life is stationary and requires no engineer to drive its muscles, for it possesses none. In proportion as the life created is designed to move about, to participate in the activities of living, and to run the gamut of earthly opportunities, in the same proportion will competency be required in the engineer, and consequently will the brain appear and be made larger. The tree grows by its instinctive intelligence, and the same thing occurs in lower animal life in the collection of its general cells, their nuclei and ids; but there are gradations steadily coming up the scale until mind is suggested in the ganglia, or nerve cells, and their system. The next step is found in the possession of a brain at the end of the spinal column, which controls all the functions of the body, yet can neither act nor reason. The oyster and the clam need neither a nervous system nor a brain. As there is nothing in the vegetable kingdom that does not exist by correspondence in the body of man, so we find in our species this third or perfunctory brain. Then there is the higher step in the animal world, where muscular activity is required, and the second brain, or cerebellum, appears. This, also, is found in man; and, while its work is mechanical, it catches its early duties from the medulla, and its mature offices from the first brain or cerebrum. Man has all that exists in the vegetable kingdom, all that exists in non-movable animal life, all that exists in the lowest form of movable creation, all that exists in perfunctory life, all that exists in muscular species, and all that exists in thinking beings. He is but the concentrated accumulation of the types that have gone before him, extending from one end of the scale to the other.

Man's supremacy is not so great as we would think; and it is merely a question of brain development. The tree, the fruit, the grain, the seed, are all in line with the physical tendencies of nature to produce brain matter. Throughout the vegetable creation we see the efforts constantly made to deposit organized phosphorus, which alone is capable of building the substance of the animal brain, which feeds on phosphates and cannot exist without them. More than this, they must have been organized in some vegetation. When the stalk of corn deposits its grain in the ear, it concentrates, by extraction from the body general, all the phosphates at its command. Analysis finds this deposit in each grain. From it animal life gets its gray matter, its nerve substance,

its ganglia, its brain, its mind. The last act of ripening of any plant, of any tree, of the berry, the grape, the apple, the wheat, the oat, the flower, consists of summoning from the structure its phosphorus and depositing it in the seed. So true is this, that floriculturists take advantage of the fact by pinching off flowers before they mature their seeds, to keep the plants still in bloom. A familiar example is in the case of geraniums which will diminish their blossoming if all their phosphorus is wasted in flowers that, after withering, go to seed; but let these be taken off before the seeds ripen, and the phosphatic matter will be held back, and the vitality it commanded will turn to making other flowers. Were the tree an active, moving organism, it would concentrate the phosphorus in the form of a brain, instead of using it for the brains of others; or, to reverse the proposition, if the tree should take up the habit of concentrating its phosphorus, instead of using it in seeds, it would soon become an active organism, crawling, and perhaps walking. It may be amusing to contemplate an oak, reversing its position, trunk up and leaves down, trying to walk on its limbs; but if you will look at the anatomy of the lungs, you will find a perfect tree in shape, appearance and functions; the trachea the trunk, the bronchial arms the limbs, their divided extensions the branches, their fine tubes the twigs, and their expanding foliage of cells the leaves, all breathing just as the tree breathes. It may be possible that, from the taking up of the habit of holding back its phosphorus, some species of the vegetable kingdom might change to animals. The relationship is close enough to permit it; but the fact probably is that all forms of creation are associated together rather than lineally descended from each other. At all events, it is true that the brain of man is made up of the phosphorus deposited in seeds by vegetation; and this is true whether man feeds on flesh or not; for he can take no flesh that has fed on flesh. His meat diet is but one remove from the vegetable world. If there were no seeds deposited, there would be no phosphates, consequently no brains, and consequently no mind.

The mental rank of any animal is due to the quantity or to the quality of the brain deposits. In the line of species connected with the human race, quantity alone is the determining rule. Thus the status of prehistoric man, and his place in the ascent from apes is solely ascertained by the height or depression of the bony structure of the skull over the cerebrum. If you wish

to get an idea of the value of this rule, take pencil and paper; draw a line six inches long, and regard this as the base of the upper half or dome of the skull, passing from the eyebrows, across the top of the ear, where it joins the scalp, straight back to the rear; make a dome arching over to the top, four inches high, with full rounded projections at the back and front, and regard this as the skull of the lowest order of the human race of to-day, the Papuans or inhabitants of New Guinea; next under this arch draw another that shrinks at back and front, and is only three and one-fourth inches high, to represent the man of Spy, or one of two skulls, recently found in Belgium; a fraction of an inch under this draw another arch to represent the skull of the Neanderthal man; and at a height of two and three-quarters inches draw a low arch. The last is the head of the chimpanzee, or ape. Somewhat higher than this is the skull of a supposed man-ape found in Java in 1895 by Du Bois. The gradation is quite steady from the finest heads of Caucasians down through the specimens of the inferior races to the Papuan; then comes a decided fall to the most advanced of the prehistoric types; and again a fall from the lowest of these to the highest of the apes. The chasms are so wide apart that it is not possible, even in the theory of the most promising of Darwinians, that prehistoric man is descended from the apes; it is still less possible that the human race of to-day is descended from prehistoric man; and it is the height of the absurd to assume that the Caucasians, or whites, are descended either from the negroes or from a parent stock of the same origin. How much and how little of mind a species or an individual may possess, is dependent upon the quantity of gray matter (vegetable phosphorus) that has been deposited in the form of a brain; or upon its quality.

When the brain is small or deficient the rank of the species in the scale of intelligence is low, and all its life is correspondingly debased. Man's prominence is due to the relative size and quality of his brain substance, but he has little to boast of by reason of this endowment. If one quart of beans will make a dog, two quarts a horse, three quarts a gorilla, and four quarts a man, where does his godlike supremacy come in? The dog has three brains, so have many other animals; indeed, it is an exception if any brute has not a medulla, a cerebellum and a cerebrum. In active, muscular animals the cerebellum, or physical brain, far outranks man's; while man's cerebrum, or thinking brain, outranks the brute's.

Still the horse, the bear, cat, fox, lion, tiger, and others innumerable, have a cerebrum, cerebellum and medulla, or three brains the same as man possesses. There is but one brainless vertebrate in all the animal kingdom, the amphioxus. The uses and habits of life always determine the size of this organ. Thus, apes that climb and jump about have larger brains than less active animals; but this increase of size is in the cerebellum, whereas the seat of supremacy is in the cerebrum. If man were the only species that possessed a cerebrum, or thinking brain, we might accord him his godlike claims; but he holds in larger degree only what other animals have as well as he. How, then, is he so far above the rest of creation? It is simply a case of four quarts of beans being more than three quarts, with an occasional improvement in the quality.



CHAPTER XV.

THE GOAL OF CREATION.

[621]

THE earth's progress has appeared in decisive steps. This is the 621st Ralston Principle. It recounts a fact in geological history. As much of the ground has been covered in previous chapters, it is not necessary to repeat the incidents that show this to be true. A glance merely will be sufficient. In the first place, we will assume, for convenience only, that the Archæan deposits began one hundred million years ago. The time may have been shorter, and is as likely to have been longer; so we place this as the probable, or at least as the convenient, average. It has no bearing upon the conclusion. At that time the first period of geology began, and the rocks were laid upon a foundation of which we know nothing; so it is of no use to assume what it was.

Through that long first period the evidences are perfectly clear and conclusive beyond all question that nothing but rock, barren, empty rock was being accumulated, until, toward the close of the era, after vegetation, fruitless and flowerless, had appeared, there came on earth the precursor, the forerunner, the herald of the life that was to abound in the next age. Not until this vanguard had given promise of the wealth that was to follow, did this Archæan era come to a close. Before it opened, the sun, then shining as a white orb, fresh from the hand of God, had sent its outer shell, a composite rock-material, forth into space, to be whipped back by the law of attraction into planets and asteroids. Fifty million years it took this outer shell to unroll and reel off its matter. Then the sun, fulfilling its destiny, began to throw its second coat out into space. Protoplasm and vitality supplanted, followed and supplemented matter and activity.

[622]

Every advance in the earth's progress has been anticipated through a forerunner.

This is the 622d Ralston Principle. It represents a law as well as a fact. The herald of the Huronian period was the stray plant life that appeared near the close of the Laurentian era; both these ages constituting the Archæan deposits. Through the Huronian the anticipated vegetation alone occupied the earth; but near its close came the "dawn animal," the first of the rhizopods, as the forerunner of the shell-life that was to follow. Then time went on; and this primitive form of animal creation suddenly changed; and, in the close of the Silurian era, the fishes of the oceans were heralded by the first of the vertebrates; but not enough to establish a fauna. When, however, the Devonian period followed, all varieties of water vertebrates appeared, as though by special creation. Even then man was in the mind of nature, for every step tended his way.

Life was in the water in all that era. It was necessary to establish land existence; and this was done by the double animal, the amphibian, designed for two lives, in the water and on the soil. A long lapse of time now passed, during which the life on the planet consisted of vegetation, fishes and amphibians. Suddenly the first land animal appeared in the form of a reptile; then the era closed. The long carboniferous age was brought to an end. Naturally, if we placed confidence in the forerunner, we would expect to find the land teeming with reptiles, and in this we are not mistaken. They appear in all varieties and sizes, and hold sway from sea to sea. Then the birds are announced, and come forth to occupy the air. Thus far the order of succession seems to be: plants, sea-bed rhizopods or shells, fishes, amphibians, or land-and-water reptile-fishes, land vertebrates in the form of reptiles, birds sprung from reptiles, or reptile-birds. The order of occupancy seems to be: first, the water beds, or in the muddy shores; second, the water; third, the land; fourth, the air. The next step brought quadrupeds that walked upon their feet, instead of dragging themselves along, and animal life made an advance toward the erect carriage.

All was now ready for man, except the conditions favorable to his gentle nature. The wheat germ had been made to grow in the exact requirements of his body; and blackberries were abundant, thus assuring him of the two most valuable of foods, then and ever since. The intense heat of the sun had been tempered through one hundred millions of years of shining, and it

was no longer a new orb freshly made, but a yellow star, seriously faded as compared with its early brilliancy. It had reached that stage in the reduction of its power where its vertical rays would not kill man, and yet its mildness would not leave him to freeze in the winter seasons. Food was at hand on every side: birds, fish, berries, grain, and animals. All was ready. But, following the plan from the beginning, a forerunner was necessary. He came, and disappeared. The conditions were favorable, but not fully ripe. Eras were not now marked by millions of years, but by thousands; and a few thousand years elapsed before prehistoric man again thrust his head up out of the misty past, only to have it again lopped off. Still the elements were rough. He could not endure the vicissitudes. Great birds threatened him from above; huge fish sought his body for meat; savage animals screeched from the forest, or roared out of the jungle, whichever way he turned; there were no conveniences at hand for shelter, clothing, cooking, or eating. He died; and time again took its flight of a few thousand years. The heralds had appeared; twice they gave promise of the animal who was to walk erect on two legs, to think with a superior brain, and utilize the forces of nature for his own benefits.

When man came he did not crawl up from a long succession of graded ancestry. We challenge any scientist to show this by any evidence, or by the remotest or most far-fetched inference. He came as the first plants came, suddenly; as the fishes came; as the amphibians, reptiles, birds, mammals and all the others came. He burst upon the earth! And he came some ten or more thousand years ago, as we find him in anti-racial countries; but as the white man, the Caucasian, the chosen race, he came, as the Bible tells us, some six or seven thousand years ago. Of all the species of created life that ever dwelt upon this planet, man is so constituted that he must leave behind him a far greater volume of evidence than any other of his kingdom. It is said of him by geologists that he cannot possibly dwell upon the globe without establishing his presence on every hand. Yet it is the fact that there is not one particle of evidence of the residence of the present race of mankind on the earth prior to six or seven thousand years ago; even the anti-racials are known not to have been here more than ten or twelve thousand years; and the brute-savage not over one hundred thousand years. That is all.

With two billion people alive five thousand years ago, as the evidence seems to indicate; had they come up out of countless ages, there would have been a thousand million people here fifty thousand years ago, struggling with the elements, cruelly left to fight the foes that were ready at every hand to assail their lives; yet two or three skulls of doubtful age and uncertain species are all that can be found. This evidence will not do to sustain the theory of evolution. It is, however, true that, close to the time of man's sudden occupancy of the earth, there were lesser types of the human race present, especially in caves and in floating houses; but this was all within ten or twelve thousand years, a mere bagatelle of time. It remains the fact that the human race is of recent origin, and very recent at that. It has come upon the earth, like all its predecessors, suddenly and abundantly.

A noteworthy fact in all these progressive steps is that the crust of the earth has been different in each succeeding era. Thus the plants of the Huronian period found soil quite unlike that which covered the globe during the Laurentian age. This is clearly shown in the change of rock formation. Then the reptiles found distinct changes; the mammals, birds, quadrupeds, and all were privileged to witness new carpetings in their several epochs. No fact in all geology is more interesting than this. What we see to-day as the crust of the earth, was never seen in any preceding era. More than this, it is rapidly changing under the influence of man, of white man, for no other race is producing any effect whatever in this direction. The flora is rapidly undergoing a revolution, and many varieties are becoming extinct, owing to the aggressive spirit of man's occupancy; the fauna are likewise being changed, and important types annihilated; and, strangest of all, an entire race, a mighty race, one of the greatest of earthly races, the Indian, is being wiped off the face of the globe. Think of the red man, his importance, his eloquence, his grandeur, his lofty and sublime spirit, being sent out of life, as though his coming into it was a mistake. When the last of his kindred shall have kissed the dust, well may the future Caucasian ask why he was created.

Eras shorten as time nears its destined goal. What was fifty million years in the Archæan, became twenty-five million in the Palæozoic; less in the Mesozoic, still less in the Cenozoic, and the Quarternary includes its events in thousands rather than in

millions. Geologically speaking, we now live in the Psychozoic age, commencing three or four thousand years before Christ. If another era should follow this, the forerunner would need herald it but a few centuries; for time is crowded now, the sun has burned to a yellow, and the climax is either reached or will appear in the next change. This brings us face to face with the most awful problem in planetary history: *Is man the goal of creation?* If he is, then the logic of nature must hasten the crowning event, whatever that may be. If he is not, then another epoch, and a better type of life will surely appear.

There is no escape from the double proposition just presented. There have been successive steps of advance for all these ages; and thus far all life has reached upward toward man. This is certain. We can see the purpose to create him, clear back in the first vertebrate, the original water organism; and we can witness the finger of fate pointing out of the murky past toward that one goal, man; but there is not a bit of evidence that he is the intended end, the final goal, the climax of nature. If he is, we must find it out; but where shall we turn to seek such evidence? To him? That is dangerous, for he is governed in his judgment by his conceit and hopes. If he were left to decide the matter on his belief, or faith even, he would flatter himself that nature, and nature's God, could do nothing better than this, taking it at its best, and blushingly hiding its worst. Was it for this race, this conglomeration of humanity, that those deep laid foundations of solid rock were first sunken in the bowels of old earth, that they might sustain the fabric of a world destined to travel in a blaze of glory through the sky? Was it for this race, this mixed vermin and noble manhood, that the sun was sent out of the courts of Heaven, cutting its burning path across the icy seas of space until it reached its intended domain, and there set up the great system that must culminate in the ripening of one of its satellites for the satisfaction of its Maker? Was it for this race, this composition of cowards and semi-heroes, that the elements of chemistry were created, sorted, given laws, and set in motion, in order that they might build that splendid fund of matter from which so much wonderful life should emerge? Was it for this race, this grovelling mesh of filthy habits and feeble attempts at purity, that the flora and fauna of earth were established, the plants made to bear fruits, grains and flowers; the fish to sustain life; the animals to serve man,

and the fields, sea and sky to smile in rapt beauty in token of the spirit of Heaven that prompted all existence?

The creation of the solar system; of the great sun whose energies have been taxed these millions of years in order that they might shed life and warmth; of the moon, that it might cheer the midnight journeys of the earth; of this orb on which we dwell, with its thousand duties lending their united effort toward some achievement; of the crust that has yielded up a steady succession of existence, from the lowest and crudest to an extreme that might be expected to be its opposite, as white is the opposite of black;—is all this creation an experiment with an admitted failure at its end? Is man the best that nature can do? Is man the best that God can do? No doubt, at one time, the “dawn animal” thought that the climax had been reached, if it could think at all; and matter does think; when it discovered nothing better. No doubt, the fish really believed that he, in all his physical perfection, a really wonderful thing, was the end of all design, for he saw nothing superior to himself. No doubt the amphibian, in his turn, the reptile, the mammal, the bird, and even the chimpanzee, each the successive monarch of an age in which nothing superior appeared, believed that the reason of existence has been reached and explained in their individual cases. That poor Neanderthal man, endowed with intelligence far above the noblest apes, looked out across the expanse of earth and sea, saw nothing superior to himself, saw nothing even half as good; then he pounded himself upon the chest, and cried, “I am the great final object of all creation. How do I know it? I am wonderfully endowed. Look at my hands and feet, with hooked claws and hairy nails; look at my arms and legs; see me walk and manipulate myself, as no other living being is able to do; I can cut wood with sharp stones that the highest monkey does not know enough to make; I can build a little, for see what a nice cave I have hollowed out; and you know the apes are too inferior in the scale of creation to provide such splendid means of shelter; but, above all, I have a mind; my cerebrum is twice as large as the most intelligent of animal’s; I can think; reason, yes; I plan my journeys, count the revolutions of night and day, think of results, carry trains of thought, ponder on the vain things of this world, and show, in every way, a wonderful leap in the intelligence of created life. This splendid mind cannot be for naught. I sit at night by the edge of the sea, and

watch that beautiful moon sailing across the sky in a train of fleecy clouds, and then I realize that I have a soul, for I wish to live forever. My great reasoning faculties come into play at such time and tell me that the whole universe was made in order that I might be born, might die, and go to my reward somewhere beyond the clouds. I know that I am that being for which all else was made; and my superior mental intelligence now clinches this fact by showing me two things: first, the immense leap in the development of mind since the chimpanzee was created; second, the culmination of existence, for I head the list. Nothing is my superior. If nothing on earth excels me, then it is sure that I will never be excelled."—And thereupon this poor Neanderthal brute-savage proceeded to scratch his ribs with his hairy claws, and lay himself down in the mud over the decayed carcasses of flesh life he had torn apart with his tusks, and fall asleep in the society of his vigorous snores. From this sleep he has recently awakened to give evidence of his rank in the scale of life; but some wild beasts ate his flesh, and long since it mingled with the dust of earth, his vitality returned to its fund, and his intelligence, great as it was, went to join the sea of thought that envelops the planet. We have modernized his language and his vocabulary, for two reasons; first, we do not know what terms he employed as channels for his thoughts, if indeed he employed words at all; and, second, we wish to show how perfectly his imperfect logic fits the reasoning mind of man in this psychozoic age.

Not one argument, nor one idea, can be advanced in favor of present man, that could not have been used by the prehistoric specimen; or that we cannot use in his behalf. Yet if he had twice the mind of the highest ape, we have fully twice the mind that he had. If from the ape to prehistoric man, there is a leap of one hundred per cent. advance; and, if from the prehistoric man to ourselves there was another leap of one hundred per cent. of advance, there certainly is time enough before the sun fades away, as it seems now to be doing, for at least one more leap of one hundred per cent. advance. But you may rest assured that this advance will not take place unless there is room for it. If man is perfection, he is the climax. If he is the best that God and nature can do, then there is nothing to argue further; this race now on earth is the goal, and it shall inherit the kingdom to purchase which such a wealth of expenditure has been lavished.

It must not be forgotten that the goal set was an ideal one; and that the Creator who set it was omnipotent. He had the power to execute the wishes of His heart. With a perfect goal, and the ability to reach it, there is no excuse for any shortcoming. We speak of humanity as being imperfect; but, if that is due to lack of completeness, then it establishes the proof of future completion. In the study of life everywhere, from the least to the greatest, we can find no evidence of imperfection; except, as in the case of man, it is due to incompleteness. On the other hand, there is an ever accumulating abundance of proof that the state of incompleteness is drawing to a close, from the crude life of the distant past to the admirable types of the present age; imperfect, to be sure, if we regard them as the finality, but wonderfully perfect as steps in the line of progress. It is our duty to analyze man, and discover what place he occupies in this attempt to reach the goal. Every thoughtful person admits that God is omnipotent, and that the climax to be reached must be perfection; at the same time it is stated as an excuse that perfection is not reached in this world, but in the next. That line of reasoning would wreck every train and sink every ship on this planet; but we will accept it as something to be answered, absurd though it is on its face, and ridiculous in the light of all the evidence thrust before us. So important is it, since it has become the foundation of certain creeds, that we shall devote the next chapter to the consideration of this fallacy.

Is there a God? This question is answered "yes" by the theologian, for that is his profession; it is answered "yes" by the devotee of religion, for that is his avocation; it is answered "yes" by astronomy, chemistry, geology and every science that has come to enlighten men's minds since minds first sought for exact knowledge; it is answered "yes" by the plan of life, the steps of progress, and the steady trend of nature toward some ideal end; it is answered "yes" by the thousand evidences of special design of which we shall speak fully in this volume; it is answered "yes" at every turn, by every voice, in every breath, through every expression of living, and at every act of death, in sentiment and in fact; in doctrine and in matter; in faith and in realism; it is ever and again answered "yes;" and that response is stamped as indelibly upon the face of the universe as the sun's glare is rivetted upon the sky. It is answered "no" by one class only; a once small, but

now rapidly growing class, who find the Bible, not as it was written, but as men have collected its parts together, to be unreliable, not as a whole, but in fragments of its testimony.

It is this defect that is making infidels and atheists; and the greater harm is being done by the universities and theological seminaries, by their efforts to parade the defects without an attempt to go back of the Bible for the most positive proofs of the existence of God. This growing tide of atheism will soon overwhelm the churches, unless the remedy is applied. It must be remembered that because the historical statements in the Bible are confirmed by discoveries of recent years, the authenticity of that book is not necessarily involved. As far as it recounts the occurrences of history, its statements are shown to be correct; and this leads many to believe that it is therefore an inspired work. Such a conclusion is clearly illogical. It may be quite accurate in all its contemporaneous accounts, and yet not be inspired. On the other hand, because there are traditions in the work, and these traditions are found to be the best that honest men could produce, but no more, many persons, who ascertain their inaccuracies, are led to discard the whole Bible as erroneous. This is wrong; yet this fallacy is making a hundred thousand infidels a year, who exclaim that there is no God, because the work ascribed to Him is defective. The Christian commits a grievous sin, and helps to make the infidel, when he says the whole Bible is inspired. He makes a claim that he cannot prove, nor can he tell how he came to know or believe that the whole Bible was inspired. In no book of that sublime work is the Bible mentioned; not a line, nor a word refers to it; and in the days of the patriarchs and prophets there was no Bible. It has been a collection of scraps taken here and there from various sources for centuries; some parts being accepted, some rejected, and others disputed. Even the portions that were accepted have appeared in many editions, all different, with additions and alterations; so that the Old Testament of to-day is but one of many versions of a disputed and patchwork literature. Yet some person claims that the book, which is but a library of scattered writings, is the Word of God. It would be a difficult matter to tell who first made this claim. God never said it was His word. No writer and no minister of His ever said it was His word. The authorship of that assumption is hard to find out.

You cannot long crowd down the hungry throat of intel-

ligence a piece of mental indigestion so monstrous and so absurd as the claim that the Old Testament, from first to last, is the inspired Word of God. To force this upon one's belief is to turn every sensible person toward atheism. The clergy who preach from that book do not believe it to be altogether inspired. We have probed the minds of the ablest ministers of the age, and we have yet to find a single educated clergyman who believes it. The theological schools specify the errors and defects of the book, and ascribe them not to the fault of inspiration, but to the fact that the collaters of the old writings have added much that should not be admitted in the work. This is right. When there are thirty versions of one book, each as good as the other, and no two alike, how is any man to choose the only one that is inspired, and reject the twenty-nine that are spurious? Such a task confronted the Bible editors from the start. Our rule has been submitted to five thousand of the most sincere and most respected clergymen of this country, and they have concurred in it. It is this: All portions of the Bible that teach morality and religion are inspired; all portions that repeat traditions and history are purely secular. God, in the first place, never intended to reveal to us the origin of the earth, nor the origin of man. The account in Genesis is too general and too indefinite to answer as information; for it tells nothing. We cannot ascertain when, where, or how the race originated; everything that is pertinent is generalized. The claim that Adam was the first human being, and that Cain went to another country and found a wife, is childishly weak. The story of the tree, of the serpent, of the temptation and fall, is a poem that reflects the traditions of the age in which it was written; but, as pretended fact, is so far an insult to the power of the Creator as to charge Him with making a perfect pair so imperfect and wishy-washy that they fell at the first step in life; fell not only from Paradise, but from the courts of Heaven into eternal misery; all because an apple was tasted. In other words, God spent one hundred million years in splendid preparation, bringing creation up through a magnificent array of species in the vegetable and animal kingdoms, until man, the ideal of His heart, was reached, and then everything collapsed because this man ate from an apple given him by his wife, who got it innocently from a strange being. Nothing can be more flimsy than this. Let us give God the credit of being able to accomplish what He has undertaken. And, then, when the earth

was thickly populated, God is represented as having repented of His folly in creating the human race; and a flood came and destroyed all but one family; a statement that is flatly contradicted by overwhelming evidence piled mountains high. All the earth has been under water at times, but never since the Caucasians came upon it. Traditions of a flood are found in many countries, and the proof is produced in the form of shells and sea-remains on the sides of hills and mountains; but this proof is demolished by the geology of each of such countries, which shows clearly that what is now hill or mountain was once the shore of some ocean. Yet the people are not to be blamed for starting the story of a flood, as they really believed that the waters actually inundated the mountainous regions, instead of the latter having been depressed.

We make these remarks to sustain and defend the Bible by separating its doctrines of morality and religion from its traditions and history. To this recourse all true followers of God must come sooner or later; it is a question of time. For our part, we are not willing to charge God with stupidity and gross inefficiency by repeating the traditions set forth in Genesis. As soon as the separation is made, there will be no fuel left to feed the fires of atheism. Imagine a sensible man, one who is endowed by his Creator with a fine shaped head, a large brain, and an earnest heart, sitting on a hard settee in Sunday-school facing a thin-faced, shallow pated teacher who proceeds to tell him that in order to be saved from eternal destruction he must believe that all the races of humanity were drowned, excepting Noah and his relations, through whom, in a space of five hundred years, all the races re-appeared, including the Indian, negro, Mongolian, Malayan and wild Bornean; that Jonah was swallowed by a whale and remained within it alive for three days and three nights; that three men were thrown into a furnace hot enough to melt solid rock, yet came out unharmed; that the sun stopped in its journey around the globe and actually stood still long enough to permit an army of Jews to wound, maim, torture and kill others of their own brotherhood, and so on in a similar strain. How long do you think it would take to convert the sensible man to a belief in the Bible or in God? The church needs more such men in its membership; but they are sadly lacking; and, beneath this load of ridiculous improbabilities, the noblest edifice of all creation is slowly crumbling to the ground.

We believe in the God of the Bible, and in the churches established through the instrumentality of that grandest of all books; and we will permit no person to shake our faith in either, by attempting to prove the truth of the traditions therein related. In other words, we are convinced of the reality of God, irrespective of the early chapters of Genesis. Taken as it is, with its fables, poems, figures, traditions, histories, moral codes and sublime teachings, the Bible is the noblest literature of earth; it is peerless amid its solitary grandeur; and, when the loftiest mental achievements of human genius shall have paled in the long flights of time, that majestic work will yet live, undimmed in lustre, and unscarred in fame. Let us take it as it is; a work full of humanity reaching God-ward; not a book printed in Heaven and consequently unfit for earth. If all sincere lovers of God will do this, the church will acquire a new strength, and the hosts of sin will go down more easily before the banner of righteousness flung upon the breeze of common sense. In the hope that the mountainous errors of the present and past may be lessened at once, and eventually eradicated, the plan of church perfection is set forth in the final chapters of this volume.



CHAPTER XVI.

ONE STEP MORE.

623

MAN is not the goal of earthly creation.

This is the 623d Ralston Principle. It, unfortunately, states a fact; but also discloses a purpose in nature to proceed further. Before an attempt is made to array against this principle the usual doctrines that teach otherwise, let us examine all those elements of testimony that present facts. To do this, it will be necessary to proceed along two lines of inquiry; and this chapter will be devoted to the first.

That the earth is progressive is admitted by every man and woman, every schoolboy even, who has given the slightest attention to its study. There are some persons who do not know that this planet is round. To them we would not look for information, for they have never acquainted themselves with the subject, on either side of the question. A clergyman in St. Louis some years ago preached and taught that the sun actually traveled around the earth, making a circuit of six hundred million miles in a single day of twenty-four hours; and his followers, who did not know otherwise, believed him. You can tell anything you please to unread persons, and they will believe all you say if they are unfamiliar with the matters of which you speak. This is the law of education, and to its influences in the last few thousand years are due the prevailing mistakes on the subject of immortality. As an illustration of this, take one only of the great blunders that have been made, that relating to the relative position of the earth in the universe. Until the time of Galileo it was not only believed but taught that the earth had a stationary place in the sky, and that the sun, the planets, and the stars even, all revolved about this little orb. Previous to the time of Columbus, it was blasphemy for any church member to declare or to believe that the earth was round. Salvation depended not only on the willingness to accept the theory that the earth was flat, but it was made a test of a fitness to live.

When daylight began to burst through the chinks of science, tortures became abundant and increased in number in proportion as the old errors were contested. The most sacred literature of the Church, the most solemn of her services, the most impressive and awe-inspiring of her decrees have been directed against the bodies, the lives and the souls of those who believed that the earth was round, and that the heavens did not travel about it once a day; for the Church taught and proved by the Old Testament that it was blasphemy to then believe what science has since shown to be the truth. Previous to the age of Columbus, the earth was placed above hell and below Heaven; the latter being divided into sections. The wood cuts of the old religious books of the Christian Church may still be seen in the *Nuremberg Chronicle*, of 1493, and in the various editions of the *Magarita Philosophica*, from 1503 on for many years. The most brilliant theologian since the dawn of Christianity was undoubtedly St. Thomas Aquinas; and his writings make it blasphemy to dispute the flatness of the earth and its under and upper apartments, as well as the other palpable errors of the Church. More than this, such great religious scientists as Cardinal d'Ailly and Vincent of Beauvais made great efforts to show not only that the Old Testament sustained these claims, but that they proved the truth of the Old Testament. Yet the Christian Church of to-day admits that the claims were founded upon false ideas and were the rankest errors ever made. Why does the Church admit this? Because science has shown conclusively that the impressive beliefs of the Church were wrong. Yet the Bible declares that the sun stood still; what then? It is capable of explanation in a number of ways, without lessening the value of the Bible, or its sacred character. Where science is sure of her ground, everything else must give way. This is the rule of creation. In nearly every university of the world there is a professorship devoted to the work of reconciling the Scriptures with science. The first step recognizes the fact that when absolutely certain knowledge is in conflict with the statements of the Bible, the latter must be explained. Thus, the account in Genesis is recognized as a poem embodying the current tradition of creation; although some of the leading theological schools present it as a figure, as many another portion of the Old Testament is regarded; the office being to introduce the moral of the fuller events of time. Later on in this book we take an exact position

in the matter; and the only attitude that will rescue the sacred book from the assaults now made upon it by the press and public cultures.

The wrongs committed by the Church in torturing and putting to death those who believed that the earth was round and that it revolved about the sun, may be ascribed to an ardent desire to defend the faith. They declared a thousand times that if Galileo was right, the Bible was a fraud; and as the latter proposition could not be true, they proceeded to imprison Galileo. They did not stop to recall, what they well knew, that the Bible was a collection of various writings of all ages, including notes, marginal corrections, alterations and many disputed lines, chapters and books, parts of which have been rejected from time to time; that the origin of much of the collection is wrapped in mystery; that no one has ever yet been authorized to call it inspired; and that what the Church has announced as inspired at one time, the same Church has, in instances, repudiated at another. Science, therefore, need not be regarded as the foe of the Church. In those mediæval centuries the upholders of the Bible did the best they knew; and if, in their zeal, they tortured thousands of innocent men and women, stretching their bodies upon the rack, breaking their bones upon the wheel, burning alive those who were created in the image of God, it must be said in their behalf that their only purpose was to defend the banner of love and the doctrines of good will to men, and charitable forgiveness. While some poor girl was roasting at the stake, the church members grasped each other by the hand and breathed a sigh of happy peace; and, when night fell, and the chill, cold rains were keeping company with the hissing flesh, the sanctified souls in their warm homes were drinking cups of cheer and listening to tales of merriment. So it was in older days of religious worship, when parents threw their babes upon the flames, and the sound of beating drums drowned out the cries of the little sufferers. So it is in the present age, when churches split over creeds, and hatred draws the line of salvation's needs with revengeful malice.

What is now known as the Copernican theory, or revolution of the earth around the sun, was promulgated in a book published by Copernicus in 1543. He died on the day it was issued. The scientists of Europe, who believed in the new theory, were silenced by the Church; and the records show that the

Catholics, Protestants, Lutherans, Calvinists, Anglicans and all, pronounced the discovery as atheistic, and all who spoke in its favor as blasphemers. Martin Luther said, "This fool wishes to reverse the entire science of astronomy; but sacred Scripture tells us that Joshua commanded the sun to stand still, and not the earth." Melancthon, a great Protestant, and the leader of his branch of the Church, commented thus on Copernicus: "It is a want of honesty and decency to assert such notions publicly; and the example is pernicious. It is the part of a good mind to accept the truth as revealed by God, and to acquiesce in it." He then quotes from Psalms and Ecclesiastes certain passages which prove, he says, in the most positive manner that the earth stands fast, and that the sun moves round it. He also adds eight other proofs of the assertion that "the earth can be nowhere if not in the centre of the universe." He suggests that severe measures be taken against these new scientists. Calvin took up the fight. He cited the first verse of the ninety-third Psalm: "The earth is established that it cannot be moved;" and proceeded to expose the false science of Copernicus. Others cited various statements from the Old Testament, and notably the strong one that the sun "runneth about from one end of the heavens to the other." Father Caccini declared that "geometry is of the devil," and the Church promoted him. Cardinal Bellarmine, one of the profoundest thinkers the world has ever known, said that Galileo's discovery "vitiates the whole Christian plan of salvation;" and he told the world of the awful consequences that must result to religion if it was proved that the earth revolves about the sun. Father Lecarze declared the sun, the moon and all the orbs of the sky to be nothing but lights, and said that if there were other planets, they must be inhabited, since God makes nothing in vain; and if they were inhabited, then the whole plan of salvation was destroyed, for the inhabitants of other planets cannot be descended from Adam, by whose fall alone is redemption made possible.

All the great scientists in the last three centuries have been compelled to wear the epithet "infidels," no matter how pure their lives. Galileo thus stands in the noblest company of earth; though long since the Christian churches, Catholic and Protestant alike, have acknowledged their errors, and to-day welcome the science of Copernicus, Galileo, Newton, Locke, Pascal, and hosts of others, as containing simple truths. This will be the method

of warring between that same Old Testament and the new steps in science, until theologians learn the greatest of all lessons yet to be conned, that the collected writings of the Scriptures contain many passages that are merely the opinions of the people on matters of ordinary observation. Why should the sublime instruction of that sacred work be doubted, because somehow the statement that the earth is fixed, and similar assertions have been included in the writings? It is now well known that ancient owners of copies would add their own thoughts in places, and that these were embodied as the true text in subsequent manuscript editions. Yet errors so introduced are now charged against the whole work, whenever science discloses the falsity of the statements.

It has been deemed advisable to preface this chapter with this reference to the past struggles of the two sources of information; for we must justify our preference for a fact as against a tradition, opinion, doctrine or theory, no matter in what association these may be found. It might be proper to add that we seek the truth; not our belief as to what is the truth, but the solid fact itself. We have no object otherwise. We are not one of those who would like to see the Bible fall; but our strongest desire is to defend it; for there is nothing to take its place. If the God of the Bible were to be ignored, we might as well draw the black curtain of oblivion over the whole universe and fall to sleep in its silence.

We can now with better grace look boldly into the realism of geology, and appreciate its facts. The most conspicuous of these is the onward march of the earth's crust toward some goal; its early blank condition is apparent; its first steps, succeeded by others, each distinct and strongly marked by an uplifting of all conditions, is clearly proven; and the great leaps in a series of sharply defined periods are as remarkable in their portent as anything that the mind of man can conceive. If this were all haphazard, we would be compelled to answer some pertinent questions. How did matter originate? How can intelligence exist without a cause? Could it be possible for mere space to give birth to man? If we are the result of natural or supernatural forces, how did they come to be? Could a force originate itself? If so, could it do so out of nothing? If not out of nothing, then whence came the source from which it originated? The following propositions are to be met:

1. The condition of the earth has either retarded, since its first creation;
2. Or it has remained unprogressive;
3. Or it has advanced.

There is positive evidence that it has not retarded; and that it has not remained passive; nor does any living being believe either of these two propositions. On the other hand, there is overwhelming evidence that it has advanced, and everybody knows this to be true.

[624]

The fountain seeks the level of its source.

This is the 624th Ralston Principle, and represents a law. In physics it is not always true that the water succeeds in reaching the level, owing to loss of power by the friction of the air and its channels of supply; but it is well known that water conducted in pipes from one height to another will always reach, as well as seek, the level of its source. In the universe there is no friction; or the earth's revolutions would have ceased long ago. In a larger sense, the power behind the progress of life on this planet is manifestly at work in the many steps of progress that appear in the onward march of existence. There is no recall, no turning back; no halting. The tendency is all one way; and it is safe to say that there is a fixed goal ahead.

We will not conceive failure, for the manifestation of power exceeds all the necessary requirements of success. So much is known of this power, and so grandly does it maintain its forces in all parts of the universe, that its very existence is proof positive of the ability to succeed. There is but one question involved in the matter; and that question is,—What is the standard set? When this inquiry is answered, we can safely turn to man's place in nature, and solve the problem of life. Thus far we have two propositions clearly understood:

1. The condition of existence is continually advancing.
2. The goal set does not admit of failure.

The next step is to ascertain the height and greatness of the standard to be reached. As a basis, we find the power behind life to be perfect and immaculate; and this power must be the fountain head, to whose level the results of creation are certainly tending.

Man is the climax of earthly creation, if he is the goal of

all this planetary life; and, in order to be such goal, it must appear that he is a success and not a failure. If a success, then he must be perfect; or, if not perfect, he must be proved to be the best that nature, the handmaid of the Creator, is capable of accomplishing. In answer to this it may be asserted, by way of objection, that the earth is a transitory dwelling place, from which man graduates to his perfect state hereafter; that all that is earthly is imperfect, and all hope of a complete life is centered upon a spiritual abode in Heaven. We will not answer these objections at this place; but will devote a chapter to them later on. It may, however, be proper to say at this time that the claim of a perfect life only in a spiritual Heaven is a challenge to the Creator, as it charges Him with making matter that is incapable of nothing but failure. Furthermore, such claim is given the lie by the ever onward tendency of matter out of a black past; coming up from bad to good, from chaos to order, from conditions of primitive crudeness to marvels of splendid complexity, even to man; and the power that drew forth the germs of intricate life from out the floating mud; that set the pace of progress and never allowed it to lag even though it were buried beneath the debris of continents; that kept steadily emerging from lower to higher life, and carried the banner of progress over the wrack of shifting seas and toppling mountains, till the dawn of comparative peace heralded the approach of a new species; the same power that has brought man out of matter, is certainly able to go one step further and improve matter in man. It is weak and shambling to assert that all the glorious progress of matter in the past must come to an end of shame, in a confessed failure, by setting forth the next step in this progress as spiritual rather than material.

Matter will not stop at man. It cannot be true. It has been molded and shaped in all forms of life, serving the lowest, the middle grades, and the highest up to our era; steadily achieving something better, as all the evidence abundantly proves; and it cannot stop at this juncture. If there had been, in some dark æon of the past, an overwhelming of some species that equaled or approached the excellence of human existence, then we might say that man is the best that God can do with matter; but the facts show clearly that the opposite is true. Earth was never ready for the race until now. Every step in the long eras behind us has been a leap toward the conditions that now exist; and man has been as steadily coming up out of the clay, as the stairs in the

castle come up out of the dungeon beneath. It is preposterous to cut off this progress at this time. Just as well might a railroad, built by human ingenuity over swamps, through forests and around mountains, leveling barriers and ploughing through obstacles up to the very last mile of its journey, stop suddenly in a state of incompleteness with its goal in sight, but never reached. The lips that would utter words of praise for what had been done so well, would drive home a shaft of ridicule for the stupidity that failed to crown the task with success. It is just as stupid to imagine that God intends to stop this side the goal; it contradicts the Bible; it denies the facts that are too plain to be questioned, and it stamps this earthly life with failure at the threshold of its completion.



CHAPTER XVII.

A BLACK CHAPTER.

625

THE fountain head of creation is perfection.

This is the 625th Ralston Principle. It presents a law and a fact. The earth and all its life are inseparable and must be considered together. The time may come when man and earth will be unknown to each other ; but it is an assertion that is not easily proved. It would be hard to find any warrant for such a statement. For the present, we are sure that man and earth are inseparable; as life and earth, mind, vitality and matter are all one and the same, having a common origin and a common interest.

Man and geology are closely related, and can never be considered apart. They belong to each other in the same sense that water and fish are co-related. Geology might exist without man, as it once did; but man cannot exist without geology. The period through which planetary existence is passing, is called the psychic. It embraces two ages; the age of the savage, and the age of civilization. The latter did not precede the former; and at no time has the order of progress been reversed. As far as human existence is concerned, the savage era prevailed previous to about six thousand years ago. Since then the civilized era has been on; and its outside limit cannot possibly exceed sixty centuries.

During this period, of which the modern age forms so fortunate a part, there has been a very steady equilibrium; the undulations of elevation and depression being exhibitions of varying conditions rather than marks of change. Thus, the Greek scholar was fully the equal of any that has lived in our times. The old farmers of Asia knew as much as do those of our free America, and probably more; and, had they been blessed with the opportunities for invention, they would have produced the steam engine and the electric light five thousand years sooner than we did. Among the lost arts are evidences of a brain superiority, as amazing as the wizard thought of the nineteenth century. In art and

architecture, the ancients remain the masters of all ages. It is thus seen that the era of civilization is merely a general step in the progress of the earth; and it should be considered as embracing about six thousand years of time; while, preceding it, was the era of savagery, extending back many more thousands of years. These are distinct, decided, and separate leaps out of a brute past.

The purpose of this chapter is to show that man is not the goal of creation, for he falls far short of the requirements of success. No one believes that the savage was the ultimate end of existence, the climax of all the great journey of millions of years; yet the savage everywhere believes that he is the sole chosen ideal of the universe. His religion, his hope of a future life, and his methods of worship, all point the same way as do those of the best types of civilization. The fact is, there is one step yet to be taken, and perhaps more than one; and, in some future era, we shall be held up as examples of crude barbarism when compared with the newer and whiter species. What the savages of prehistoric humanity are to us, we shall be to others in the next leap onward.

This position is perfectly clear and easily proved. It is not in dispute that a fountain seeks the level of its source, or head; nor does any one question for a moment that, in the case of creation, the master-mind is a representative of perfection. We use this word in its true sense; meaning that the power that can originate and carry on such a plan of existence as this, is able to complete it. By perfection we mean the ability to reach the end sought; to carry the work through; to perfect it. If a superior Maker wishes to produce an inferior piece of work, it is certainly true that such a result may be attained; but, when all steps in progress show an effort to reach the level of the fountain-source, the height of the God-head, it is worse than useless to argue that an inferior piece of work is the ultimate goal.

Let us look at man. We will discard his savage predecessor, whose only use may have been to transmit the seed. The man of civilization is our study. We embrace his existence as a race for six thousand years; and whether we accept him as now found, or as we might have seen him many centuries ago, the results will be the same. He is a very imperfect being. In the old Bible days, it appears that the human race was so bad that it was not fit to live. A tradition tells us that God repented that He had made man, and proceeded to destroy him; saving only one

family, in order to keep the species alive. The tradition serves to hold up the wickedness and worthlessness of the old Bible populace. If you will take the trouble to re-read the Old Testament, and to write down in a book the names and repetitions of crimes committed and recorded in that volume, you will have a display of wickedness wide and broad enough to fill the chambers of hell and cement its walls against all comers for the remainder of eternity.

It is pleasant to think that the world is better to-day; yet, in that equilibrium that holds all humanity down to a certain average, we see the fearful percentage of imperfection. If the age in which we live is the best in the history of the species, we are safe in drawing our conclusions from the evidence it affords, rather than from some fairer past in which ideals thrived. We may pass over the depravity of ancient times, and the blood-reeking ages of murder; for our day is one of comparative peace. Yet the cruel men and women of Nero's century are part of the present race. The evidence is too clear that, within the last few hundred years, a vast majority of the great world's population have been murdered and tortured by the criminal minority; taking the whole of mankind collectively. The so-called advance of civilization has tended to check this product of crime; but there are great areas of earth where few persons die a natural death, even in this best of ages and the era of comparative peace.

There are certain divisions of the world that serve to confine great classes of people. In the first, or lowest, we may place all the island countries, from Australia down to the humblest home of the sea. The native life of these islands is barbarous; but where there is a pretense of civilization, it is brutal and criminal. Of the settlers who go to such parts in search of a living or of permanent residence, ninety-seven per cent. are brutal and criminal. Even in the advanced English population, the pretense of honesty and decency is so hollow that it is nowhere regarded as a thing of substance, except in the case of a feeble minority. New countries, as a rule, are settled by adventurers, speculators and the refuse masses; although there are honest and moral people in every such crowd, but they are laughed at by their companions. Taking total depravity as zero in the scale of one to one hundred, we find that the millions of humanity who come and go each generation in the islands of the earth, are less than four per cent. in such scale.

By total depravity is meant fifty points below fifty, or the rank of worthlessness. Thus a street loafer who plays the continued role of bum, but is harmless, may be ranked at fifty in the scale of one hundred, being that much above the condition of total depravity. If, instead of being harmless, he shall appear to be dangerous, as a thief, an insulter of women, a burglar, highwayman, murderer or black-hearted desperado, his percentage would fall from that of a worthless person down toward that of total depravity. We present this scale of rank in order that the very low status of the island population may be understood.

A few points above that class is the conglomerate humanity of Africa. We are compelled to include the semi-civilization of Egypt and the settlements of adventurers scattered along the coast; all tending to raise the average a point or two. But, if the earth had no other population than that of Africa, with its good and its bad, the reeking filth and bestial horrors of the masses would envelope the race in one broad sea of blackness. Next in the order of ascent is Asia; and, above that country, are the tribes of South America. Europe is one step higher, and North America holds the lead by a small margin. The best product of the best age of earth is found in our own country. A traveler of careful judgment, who had studied the peoples of both countries, north and south, declared that the Scotch were God's noblest product; basing his claim on their honesty, virtue and religion. A close familiarity with the real people discloses the fact that the Scotch are mentally very dull. Their environments are such that honesty is a climatic trait, rather than a voluntary habit. This physical integrity is rarely ever found in the upper classes, and is almost totally lacking in the lower third of the masses, who cheat on the least pretext. This stratum is also very coarse, unclean and of animal habits. As to virtue, the Scotch soldiery are the most villainous seducers of the girls of that country; and yet the immorality of Robert Burns is copied to-day very extensively among the rural classes. The French people, with the exception of her large cities, are more virtuous than the Scotch. Drunkenness prevails in every grade, and the appetite for intoxicants is always conclusive evidence of depravity, even amid circumstances of refinement. The religion of the Scotch people is their most commendable virtue; but this, upon analysis, is seen to be due to a fixed non-elastic, brittle mental temperament. Their religious ideas are

simple and erroneous. Their errors make them bigoted and cruel in their relations with others, driving love and sympathy from their hearts. A Scotch Christian knows no mercy and yields none. His justice is adamant, and his heart is so constituted that he would eat a hearty supper while his daughter was burning at the stake for her honest and justifiable dissent from his bigotry. Such is the so-called morality of Scotland. In goodness, warped and distorted; in badness, low and repugnant. Surely, this is not the acme of creation. In our opinion the peasantry of England is the best European product of humanity; but it is unclean, narrow-witted and drunken.

In America the conditions are favorable for the free development of the very best that can come forth from the psychic period of progress. This we call the second, or civilized era; the first being the age of the brute-savage, who lived in prehistoric times. We are passing through the second stage, and geology calls it the psychic because thought is supposed to rule. This is a mistake, however; for the physical and animal powers are yet supreme. Thought has come well to the front in this psychic era, although it is led by the lower instincts. As the various epochs of past geological times have been well defined, and have always appeared in the form of steps onward and upward, like the sides of the pyramids of Egypt, so this era through which we are now passing, and whose history is being enacted before our very eyes, is one of these steps in the ascent of life. How near it may be to the top, is a question to be considered by itself; but that it is not the final leap, is too plain a fact to be seriously doubted.

It is in this country of freedom that fitness, morality, worth, merit, excellence, and all that tends God-ward have full scope. There is no squeezing or pinching a man to compel him to be decent. The Puritans accomplished the best moral results that have been attained in any age or clime; but the fact that they were compelled to use absurdly severe measures, is proof that goodness does not bubble up of itself like gas in natural water. Had the Puritans relaxed their discipline, and accommodated their conduct to the dictates of pure reason; had their blue-laws been made to please their critics; the stern hardihood of our national character, at a time when it was needed in the crisis of independence, would have been sadly lacking, and our people would yet be toiling under the yoke of British rule. The guns of Revolutionary

patriots were loaded with righteousness, rammed down by the rod of unsavory discipline; and every shot hurt as it killed; while the vestiges of their moral hardihood, handed down through succeeding generations, are held up to scorn before the eyes of laughing criminals. It is easy to condemn the terrible severity of Puritanical training; but the fault is with the people whose decency cannot be upheld in any other way; moral suasion must have a God-like basis on which to work.

The product of moral freedom on American soil, under the stars and stripes, is not teeming with encouragement. That there is an ever increasing army of infidels, is due chiefly to the Sunday newspapers, whose very existence and the income of whose owners are dependent upon the continual assaults upon the Sabbath, in the hope of its final destruction. If the church members were really in earnest in their professed worship of God, they would put an end to this chief enemy of the Church, the Sunday newspaper; for it is their purchasing the sheet, and patronizing the advertisers, that make the vile trash a possibility even. A combined effort of Christians would save the Sabbath. As it is, it is doomed. In a subsequent chapter we shall undertake to produce the evidence that proves the existence of a personal devil. Certain facts are beyond dispute. What they establish, is for you to decide. The most learned men of the times agree with the noted divine who recently said: "When a young man I believed in a personal devil; later on, I believed rather in a malignant influence alluring men away from right; but I am now convinced that the works of the devil are as clearly proof of his existence as a being, as that the works of God prove His reality." Evil is manifest in distinct purposes, through cunning devices, by inviting methods. The great assault of the age is upon the Sabbath, and its downfall is but a question of time.

You will notice, if you study such matters at all, that the best types of moral communities and at the same time of noble manhood and womanhood are found among those people who respect and observe the Sabbath; and the worst types are among those who ignore it. This is true whether such observance is prompted by religion or ethics. Apart from all considerations of faith, the soul of man needs nourishment and attention, as does the body or the mind. Neglect the body, and disease follows; neglect the mind, and insanity follows; neglect the soul, and depravity

follows. This is the rule of life, stamped indelibly on the human heart. The devil, for such we shall call him, never meets his foe or his victim in open conflict, but insinuates himself into the good graces of his conquest by pleasant approaches. If no other agency were capable of destroying the Sabbath, the bicycle alone has charms enough to accomplish this end. When it comes to the point of deciding between religion and the bicycle, or between Sunday observance and this delightful method of breaking it, the bicycle rider reddens with haughty indignation and boldly denounces anyone who would enact a blue-law to forbid the pleasure; the great wheeling populace pats the rider on the back and puffs its cheeks with fomenting rage at the interference of "reformers" (the devil loves to shout this word at the noble heroes of the nation); while every newspaper that carries, or hopes to carry, an advertisement of a bicycle, screams "blue-laws," "reformers," and dozens of things interlarded with sarcasm, the sword of Satan; all intended to overwhelm the Sabbath and pave the way for a larger sale of papers, and greater profits. We state that either cause, the bicycle or the Sunday newspaper, is capable of crushing out the Sacred Day. The reason of our positive assertion is apparent when we say that at no time in modern history has there been so much apathy, so much indifference, on the part of church members themselves, toward the preservation of the holy day of rest; and this apathy, coupled with a paid ministry, is the only weapon now in the hands of the Church wherewith to meet the combined assaults of its enemies.

It is the opinion of certain men who have closely studied the matter, that the splitting of the Church into endless sects, and its constant quarrels within itself, indicate the grinding process of its demolition; that in the next fifty years its downfall will be complete; and with it will go the sacred Sunday, perishing in the lap of the Chicago theatre, the Cincinnati beer garden, the New Orleans house of prostitution, and the New York dime-novel newspaper; a mass of rottenness crushing the last vestige of mortal hope beneath its filthy weight, and probably closing the era and ending the present race. We dwell upon the position of the Church in this connection, for we are seeking the highest types of humanity, and there alone can they be found. When the ever increasing army of infidels, the product of Sunday journalism, the bicycle in its harmlessness, the apathy of church members, the

insincerity of moralists, shall have borne down with irresistible weight upon the frail edifice, the date of its fall may be written on its sides by any child. In the Church there are very few honest members, as may be proved by any person who will take the trouble to make the experiment and test. In the ministry there are very few preachers who did not take up the profession because they were unable to make a living in some other way. In the circle of worshippers are men and women with ends to gain; and the true inwardness of their religion may be seen by the ease with which they quarrel or are affronted. We gained the confidence of a number of clergymen with flourishing congregations; one said that there were but three members who, in his opinion, were sincere Christians; another had faith in eight; another in twelve; although the communicants were many times the number stated in each case. Malice and hatred are so easily excited among church members, even by the pretense of a quarrel or dispute, that the question of real conversion is readily settled. Our observation, founded upon years of analysis in one locality and another, compels us to believe that not more than seven per cent. on an average, of all professed worshippers of God are genuinely converted, or are honest in their protestations of religion. The bearing of this fact upon the matter at issue will be seen later.

The cloud darkens as we proceed. It is a black chapter, this. The sunlight is ahead, but far ahead. With only seven per cent. of genuineness in the Church, we certainly cannot hope for its permanency against the assault of powerful and persistent enemies. If it is a sham, in part at least, it has a bed of sand on which to rest, and its fall is a natural end. We are not taking the position that there are better men and women outside of the Church than are in it; for this is not true. The average moral and intellectual status of those within the Church is far higher than that of those without; or, to put it in a more forcible way, the good people drift Church-ward, and the bad drift world-ward. We do not know more persons than our experience has been able to compass, for time and space are briefly limited in life; but, as far as we have gone, we are convinced that every moral man and woman seeks church membership; and we have never yet seen one whom we would trust, who is not in the ranks of Christianity. The bad go with the good; and this is why the good are contaminated by the wide-spread hypocrisy in the Church.

Having gone thus far, finding an honest percentage of seven, a dishonest percentage of ninety-three, and the moral side of the community contained in this full rounded circle of prevailing insincerity, we naturally wonder what must be the status of those who not only do not profess to be standard bearers of morality, but are shying stones and sarcasm at their better fellow mortals. There are four classes: first, the pretenders; second, the assailants; third, the criminals; fourth, the slums. These are the divisions of the fairest people on earth, the liberty-loving Americans. That the slums are increasing rapidly is proved by statistics. One-half of New York City is peopled by slum-life, whose tastes are catered to by the numerous daily newspapers. It is for this class, the slummers with pennies, that illustrations, cartoons, big headlines, and bravo editorials are promulgated; for it is this slum class that feed the enormous circulation of sensational journalism. Therefore, if you wish to see the reflex picture of such life, you have only to buy a paper with large-type headings at the tops of its columns; the diction of the slums. Crime and criminals drift cityward; but New York, like Paris, London, Chicago, or other large places, is saturated with evil. The only elements of good are found within the Church; and when her noble influences go out to elevate the lowly, every criminal and every newspaper cries out against the effort. That this is oft-repeated history in New York City, may be proved by examining the files of her journals.

A fair example of the universal villainy of humanity in its height of civilization may be found in Jersey City. This municipality carries the proud record of being the most depraved place of its size on the face of the globe; despite the fact that there are there, as in Chicago, a few dozens of respectable men and women. Jersey City, in the first place, is soaked in beer and whiskey. Drunkenness and its attendant crimes are widespread, and rarely reprimanded. From the futility of prosecutions, and the inability to convict, the records of the courts might be used to show that these evils are less than in other places. If you are a student of life, it would be worth your while to live a month in Jersey City, moving once a day into some new section. You would find that, with certain noteworthy and noble exceptions, the men, young and old, are drunkards, gamblers and seducers; that the stamp of murder, in fact or hope, is imprinted on the brows of an exceedingly large criminal class; that a majority of the citizens are prowling

ers, bummers, loafers, or thieves; infesting the streets, lanes, alleys and wharves as so many rats might infest a cellar; and you would have to search long and well among the large majority of the people to find a face on which the hang-dog look of villainy was not the chief feature. Walk, if you will, through her streets at morning, noon or night, and note the sullen, sunken eyes of depravity; or go into her many thousand homes, and see the filth and animal uncleanness that prevail in a very large majority of them. This spirit of evil taints even the better classes; and the churches themselves have to maintain a vigilant struggle against internal dissension. Such is Jersey City, the gambling den of America, the rum-shop of the East. Could the noble State on which she is a putrid excrescence, amputate the cancer, and affix it to Greater New York, the affiliation would delight that metropolis, even to the paroxysms of ecstasy, and leave behind a beloved absence encased in a nauseating memory. Yet Jersey City is valuable to us; it shows the result of personal liberty, of universal beer, and unrestrained crime; the three ideals of the great masses of American citizens. It tells the story of American destiny; for, when courage shall have failed those who are upholding the banner of decency, the slums will swell to the front and to the surface of all our population; beer will flow in continuous streams; horseracing will sound the keynote of respectable gambling; Sunday will be a memory fit only for ridicule; the saloon, the bawdy-house, and the den will furnish the new architecture of the cities; and the land from end to end will reek with crime and freedom, compared with which the Jersey City of to-day is a Garden of Eden.

Thirty thousand murders are annually committed in the United States alone; a majority of which go unpunished, many undetected. Out of one hundred murders committed in a few weeks within the radius of a certain city, only twenty were pursued by the authorities far enough to capture the supposed slayers. The killing of Mr. and Mrs. Borden in Fall River, Mass., in broad daylight, is even to-day an unsolved mystery; and thousands of cases likewise end in fruitless investigation. Death seems to fall upon the high and low with equal ease, at the hand of the ruffian or the gentleman. The status of morality or refinement does not preclude the possibility of this crime. In the South, the gallant sons and gallant fathers of the first families, high-bred and high-strung, have killed many more gallant sons and gallant fathers, through

the instrumentality of family feuds. The statistics of chivalrous murder are simply astounding, and would not be believed unless seen. In the North the same refined class of slayers may be found. Two women who had been neighbors for years in New York State, fell to quarrelling over a trivial matter. Indignation followed resentment, and malice split hairs over insult, until each woman, or rather lady, called her husband out to defend her character, and more particularly her reputation from the onslaught of the other lady. Both refined husbands came out, and these gentlemen proceeded to kill each other. All four of these individuals occupied the very highest moral and social ranks. This malignant spirit is almost universal. It needs only the spark to light it into flame.

The thugs and cutthroats that are so numerous in the cities, attain a percentage of one-fourth in the country as well as in the towns; and this is true even among the so-called refined or highly civilized sections of the land. The twelve hundred thousand public criminals are but a handful to those who lurk in their own tracks, undiscovered or unpursued. If fraud, cheating and false pretences were punished as the law prescribes, ninety per cent. of all merchants and farmers would be in jail; by which is meant that the business men of villages, towns and cities are violating the criminal code; and an equal per cent. of the so-called honest, industrious farmers are bent upon the same mischief. If you trade with these bucolic innocents, and give them the least opportunity to defraud, you will suffer at their hands. You, who talk more than you think, may challenge this statement as too pessimistic; but, if proof and not sentiment is what you desire, go into the country, in any State of this Union, trade with the farmers in all or any branches of their business, and give them no more than the ordinary opportunities for cheating, and ninety per cent. of them will amaze you by their civilization in cunning, artifice and fraud. We can easily prove that the shrewdest of adulterations in maple sugar, honey, butter and similar products are concocted in the rural brain. So great have become the frauds in milk production that inspectors are appointed by law to watch the health interests of the people; yet farmers, knowing their diseased cows to be a menace to the lives of children and others whose lives are dependent upon this kind of food, go on selling the milk, even when it is charged with tuberculosis. If hens are

rotting under some malignant disease, the first thing the farmer does is to kill them, and dress them for the market. In fact, the foremost products of the beef and fowl trade are the sick hens and cattle that must be got rid of as soon as their maladies are known. A great majority of the farmers cling tenaciously to their well stock, but lose no time in selling the diseased specimens to the markets. To them it is honest to receive money for these dangers.

A great industry has arisen in producing pure country butter, by the purchase of grease, refuse fat and cleanings formerly used for making soap; cooking and refining it; mixing it with real butter, and shipping it to the cities direct from the farm, stamped as genuine. Some farmers purchase a low grade of butterine in the cities, and make it over on the farm. Thus, where a small herd of cows formerly yielded a ton annually of pure butter, the farmer now is enabled to ship three tons. We recall the case of the honest boy who buried a lot of hens that had died of the cholera; but his father dug them up, dressed and sold them. They were eaten in cities, possibly by invalids in some instances, and disease must have followed; but the knowledge of distress, torture and certain death would not have deterred that farmer, if he felt sure of concealment. This black-hearted villainy is found among ninety per cent. of our farmers, even including many who are considered moral guides in their communities. In trading animals, the keynote is to cheat in order to avoid being out-cheated.

The following charges are made against the sum total of mankind, in this our glorious land of liberty, the exceptions being chiefly among the noble men and women who love purity and aid its cause: First, ninety-seven per cent. are dishonest; second, ninety-eight per cent. are grossly selfish; third, ninety-nine per cent. are cowards; fourth, ninety-seven per cent. are filthy; fifth, ninety per cent. are of criminal instincts; sixth, ninety-nine per cent. are mean by nature. In short, the best of humanity are contemptible, despicable, filthy, coarse, obscene, treacherous, cowardly and criminal. So grave are these accusations that, unless we can substantiate them, they must necessarily rebound upon our own heads, and inflict injury where none was contemplated. There have been pessimists in the world, but none so bold as to declare that ninety per cent. of the American population are of criminal instincts, or ninety-seven per cent. filthy. It sounds too much like the accusation of a foreigner; but we are American born, and what we charge

against our own countrymen may be said against the English; and, if there is any margin of difference it is in favor of the Americans. Still these charges are outrageous and monstrous in their severity, and should not go unproved. While it is difficult to accumulate testimony in the brief space allotted to this part of the work, we shall do what is in our power, trusting chiefly to examples selected here and there to illustrate our meaning.

Dishonesty is our first charge, and the estimate of ninety-seven per cent. is a low one. Some investigators have declared that there are no honest persons unless they are mentally dwarfed or stupid; but such claim is not substantiated. We have found men and women whose tongues speak only the truth, and whose lives are exemplifications of whitest honesty; and it is our opinion that three per cent. of this nation are of this class. It is true that about forty per cent. act upon the principle that honesty is the best policy, and they use it as a policy, not as a virtue. They would not break a law, or cheat in any transaction where there is the slightest possibility of detection, for that would mean ruin and disgrace; but they would give a false excuse or answer without hesitation. "I was not at home,"—"I have no money with me,"—"I have a prior engagement,"—"You sang beautifully,"—"Your hat is lovely,"—"I am so glad you called,"—"These goods are the best I have ever been able to offer for the money," etc., etc. If you are a believer in the honesty of certain merchants, collect their advertisements for a year, and read them all at one time. If you have full faith in the clergy, select the one who most impresses you, and get into his private life, and you will be surprised at the moral contradictions found there. But you need not do this. Start in earnest, examine the moral condition of his congregation and the community in which he lives; note the influence of the moneyed class on his conduct, and the policy he displays in not antagonizing them; watch the aggression of sin, and his careful evasion of conflict with it; consider the diplomacy with which he avoids stirring up the stench of iniquities that surround his life, and you will find a man wearing the robes of Heaven, drawing his salary as regularly as it is paid, and yet conniving at sin, winking at evil, and keeping out of the line of battle in the warfare between the forces of right and wrong. You know more than one such clergyman. You can summon up in your mind now, a preacher who shouts at wrong from his pulpit, and yet who avoids public

unpopularity by masterly inactivity in the only way there is of suppressing evil, by practical methods. His mouth is his weapon; but his heart is afraid. Ministers have written to us in the vein of one of them whose words we copy: "I know what the Lord wants me to do, but if I do it I shall be publicly abused and driven from the pulpit. My family will starve. I must do less of His will and live." Herein is a confession of dishonesty. If integrity cannot be found in the pulpit, where else shall we look for it? You must be dull indeed, if you cannot pierce the thin gauze of policy which covers the life of the clergyman. Not long ago we received the following expression from one who was heartsick with his own deceit: "When a young man I looked upon the minister as the embodiment of the purest honesty. Scarcely had I been installed, when I found the worthiest divines of our denomination advising me to use tact in raising money, securing members, and keeping peace. What they described as tact I found to be trickery." It is the right-hand power of success in nearly all cases, and what we mean is clearly understood by the cloth.

Selfishness is our second charge; and we assert that ninety-eight per cent. of the people are grossly addicted to this fault. This sin involves dishonesty; but we will consider it apart from that. All wealth is accumulated selfishness. The multi-millionaires squeeze the life-blood from all beneath them; and so hard-hearted are these rich men that they knowingly ride to affluence over the corpses of the thousands whose toil has contributed to their success. There are one hundred thousand families of enormous wealth in America; and there is not a male or female among them who would turn aside from the emaciated form, that lies in their path if such deviation would delay their approach to power; but the wheels of the chariot would be driven straight over the neck of the unfortunate victim, while the occupants smiled benignly at the skies that had showered fortune upon them. Contributions to Church or charity from ill gotten gains have always carried curses with them, as history has proven many times in recent years.

What is true of enormous wealth is true of its lesser degrees. If you know of any unselfish families, or think you know, take note of them, and form a better acquaintance. We declare a person selfish who will waste dollars to glut their mental or physical appetites, yet will not spend cents for advancing any

worthy cause. A certain town, having already three liquor licenses, advocated the granting of three more on the plea that the license-fees of a few hundred dollars would reduce their taxes. The voters, their wives and families, all urged the matter on, well knowing that the six licensees must create new business and a broader field of intemperance in order to thrive and pay the fees. When, after awhile, the marked increase of poverty, and the loss of values raised the taxes to an extraordinary rate, the people saw the error of their judgment, their regret was confined to the financial loss rather than to the army of drunkards and ruined lives their selfish policy had produced. If one per cent. of the time, money and effort that are spent on wasteful and injurious habits should be devoted to the uplifting of humanity in each community, the country would take a great leap forward. Of all the excuses given for the unbalanced state of society, and the remedies suggested, selfishness and its decrease must be accorded the greatest importance. The drinker is selfish; the beer guzzler is selfish; the smoker is selfish, even on the street, when he leaves behind him a long trail of his smoke-laden breath to flaunt in the faces of women who are sickened by the vile habit; the dishonest man is selfish; the mean man is selfish; the coward is selfish; the gossip, who flays reputation as the master flays his slave, is selfish; the idler is selfish; the criminal is selfish; the politician is selfish; the partisan is selfish; the Sunday breaker is selfish; the non-church attendant is selfish; the non-church member is selfish; the inactive Christian is selfish; the seeker after gain at the expense of another is selfish; the driver of a sharp bargain is selfish; the giver of charities for the advertising it brings is selfish; unsocial men and women are selfish; and all they who are indifferent to the cries of needed reform are likewise selfish.

Our third charge is that of cowardice. This is so prevalent that it has been declared that all human beings are cowards when the real test comes. We do not refer to physical shrinking from danger; for there are brave men and women enough in the muscular department of life. The cowardice that is so universal is mental and moral, and hence genuine. We once asked three hundred business men why they remained silent in matters of public reform, or in the effort to suppress evil; and the reply of each was the reply of all, "It will hurt my business." Not one dared to take the stand for right. So great has been the power of

the press, in that it could with impunity malign any character, however white, that all professional and business men, and all office holders have warped their own consciences in order to save being flayed by the cheap scribblers who write up whom they will. What seems most amazing is the fact that the judges of the courts, from the lowest to the highest, show their fear of the press and their inherent cowardice at the same time, by a continual catering to the wishes of the press. In all large cities there are newspapers that browbeat the judges, steal their decisions, anticipate their judgments, criticise their conduct even during the pendency of trials, and inflict themselves upon the proceedings of justice like vermin upon the body; yet no court has the courage to resent this effrontery. There is no large city in this country where reporters are not guilty of the grossest contempt of court, yet are never punished. Here are two examples of judicial cowardice. An earnest lawyer, pleading for an honest verdict, used this language: "If your honor permits this cause to be decided upon a mere technicality, a fine point of practice, rather than upon the true merits of the issue, then this cannot be called a court of justice;" and the lawyer was fined fifty dollars for contempt of court. His position was perfectly right, and his remark proper, for justice is too often choked by technicalities, owing to the sophistry of judges; and very few cases are decided upon their honest merits. American courts are not respected by the people. The same judge who had the cowardice to fine the lawyer fifty dollars for his justifiable criticism, permitted a reporter of a city paper to abuse and threaten him in a "write-up," pending a decision; and, when the judgment was warped to suit the clamor of the reporter, the latter was allowed to steal it from the desk of a stenographer twenty-four hours before it was announced in court; all of which was called "newspaper enterprise." It was contempt of court of the most flagrant character, yet the judge who had the cowardice to fine an honest lawyer fifty dollars, was too cowardly to punish the gross contempt and crime of a real culprit, because he was afraid of the press.

In New York City all the important cases of the courts, from the lowest to the highest, are tried in the sensational newspapers; and the fear of these harpies may be seen in the constant miscarriage of justice. Certain of the police judges adjourn all their cases in which the public shows an interest, and permit the

sensational papers to try them, and to decide them; then the courts follow suit. The extent of this cowardice is so great that one who follows the matter will be astounded at the facts, even in all cities. We recall the case of a justice of the peace who had entered judgment for the defendant in a certain trial, and who, upon reading a criticism in a morning paper on his probable action, reversed his decision, drew his pen through the record he had made, and announced that "after careful deliberation all night" he had found for the plaintiff. His mutilated record following the reading of the paper became known ere long. If you will examine the decisions of the Supreme Courts of the States and of the United States, you will see the trend of cowardice and the fear that is entertained by the justices, or some of them, of the highest tribunals of our land.

Many volumes of evidence could be collated upon the universal cowardice of civilized humanity. Take the most familiar of all examples, that furnished by the increasing evils of intemperance. So unpopular is this cause that it is almost impossible to enlist the sympathies of men of influence to aid in suppressing the evil; and nearly all who are working for the noble cause are those who have nothing to lose by their action. Clergymen try to make themselves believe that duty calls them to expound theoretical theology, instead of practical religion, and they dishonestly dodge the question, as do all others who have any interest to endanger by a public stand for right. It always happens, if you will observe, that every good cause is unpopular; and every noble defence of decency is sure to call down on the heads of its defenders the malignant abuse of the public. It is a sad comment on human nature that there never was a good man, a benefactor of mankind, who was not scoffed at in his day by the populace; and, since the art of printing was invented, no great man has lived who has not been maligned in type. You cannot name an American citizen of real greatness, from the Father of his Country down to the noblest of living reformers, Parkhurst, of New York, who has not been abused by the newspapers. A very wealthy man recently offered one million dollars as a reward for the discovery of a single exception to this statement, and there is no prospect of its being won. In the face of universal abuse is universal cowardice chained to the black wall of fear.

Our fourth charge relates to filth. The word is not

used herein as it is ordinarily accepted. If the estimate were to be based on unclean habits, the percentage would reach about ninety-one. In addition to this, are morbid tastes for food and a willing ignorance of the laws of health that leads to physical decay. The body that was given to us in purity is a soil-jar, holding diseased organs almost as soon as we are able to control its choice. When the health is vigorous, it is given over to debauchery, for vitality expends itself in vice. While evidence may be easily accumulated in any direction, it is sufficient to cite the following facts gathered from typical cases. Graduates of some of the leading universities of the United States were comparing notes on the morality of life at such places, and they agreed that representative young manhood was found there; meaning that the best phase of morality was reflected in university association. They then proceeded to show the low percentage of morals encountered there. It became apparent that the humbler colleges were less given to the filthy vices than were the greater ones; due, perhaps, to their isolation and, in some degree, to the less civilized rank of the students, for the best virtues are found in the middle walks of life.

A graduate of the University of which it was said by a prominent lady of New York, that she would rather send her son to hell than to ———, stated that his observation while at that institution for four years convinced him that all but about three per cent. of the students were regular debauchees. A graduate of a great university in the West declared that every student in the college was intemperate; and, as far as he could judge, was constantly addicted to debauchery. All the graduates referred to confirmed the statement that university life was, at the present day, in the great institutions, a four years' course of filthy habits. To ascertain how far the claim could be substantiated, a careful investigation has been made in most of these ultra-prominent universities. The first matter that arrests the attention is the army of prostitutes that settle down around the life of the students; in one case, there being three fallen women to each and every young man there. The next is the popularity of intoxication. In a certain university the students are placed in special danger on this account, and applications for liquor licenses are signed by professors, including the clergy. We find that the safest colleges to which young men may be sent are not the greatest; nor is the finest education obtainable in the most famous schools. It is often

argued that debauchery is not filth; that it is nature taking its usual course; but God has stamped it as filth in that He punishes it with loathsome diseases. A prominent physician, who practices in this special line among university students, told us that a surprisingly large number of the young men were suffering from the nasty effects of this the nastiest of all disorders, and that he witnessed the wedding of a bright gentleman graduate whose bones were at the time rotting from syphilis. He added, "I do not know what the habits of students were before; but since I have practiced among them I have never known one to go pure to his wife in after life. Added to the sin, is the loathsome character of the disease that the university graduate carries with him to his wedding bed." Any person who indignantly denies these facts is invited to go upon the ground where they exist, and to withhold judgment until something more than belief is obtained. "I do not believe it," is proof positive of a dishonest mind, in a case of this sort.

Our fifth charge involves the great percentage of people of criminal instincts. We can cite one hundred thousand facts; yet where and how shall we begin? "I do not believe people are so bad as some pretend," said a very evenly balanced lady as she attempted to drink a glass of Potomac water in the city of Washington. "If, instead of hunting for facts against the human race, you tried to benefit it by improving the drinking water here, you would be in much better business. What makes this water so muddy?" she continued.—"The city of Washington has a very poor water supply?"—"Well, cannot the nation afford to have pure water in its capital?"—"Yes, it appropriated a fabulous sum of money for such purpose; but the Lydecker tunnel scheme robbed the people of it all."—"What was that scheme?"—"Why, the purpose of Congress was to have a magnificent conduit or water tunnel, capable of bringing a full supply of pure water to all the people of the city, in place of the mud which they now drink. The contracts were made, and sub-contracts arranged; and a large number of people conspired together to put up a sham tunnel. More than a million dollars was fraudulently divided among business men and 'jobbers,' for which the people received nothing in return. Hundreds of men, supposed to be honest, must have known of this crime, or it could not have been possible. Lydecker, a fancy army officer, was appointed to superintend the contractors

and secure honest work; but, instead of attending to his duties, he was with clubmen, card players and wine drinkers."—"Where is the tunnel now?"—"Where it was then left, in a state of incompleteness, a two million dollar monument to the combined dishonesty of hundreds of persons."—"Were not the rascals punished?"—"Lydecker was deprived of his salary as an army officer for a while."—"The men who let these criminals go unpunished were as guilty as the perpetrators of the crime," said the lady.—"Madam, we can show you thousands of such cases where the people have been robbed by contractors, business men, and political 'jobbers,' and yet the guilty men are left untouched."—Some time afterward this same lady wrote us, "I am convinced that there are too many criminals in the world to bring criminals to justice."

It is useless to expand these pages into the volume that would be necessary to even enter upon the threshold of this proof. Criminal instincts may prevail, though curbed by fear or policy; and the fact that prison bars have not closed down on the liberty of the culprits is not evidence of their innocence. There are too many guilty persons to hope for the operation of the law. It is by crimes, if cheating, lying, defrauding and falsely pretending are crimes, that nearly all the wealth of the rich men has been obtained. Many a National bank, and State bank, and private bank, is defying the criminal law to-day. You may select any you please by pure accident, and we assure you that an investigation will show crime, if hazarding the money of depositors contrary to the penal code is a crime. If you deal with real estate men you can be bitten as severely as you please when you relax your vigilance. A locomotive engineer, after forty years of faithful service on the road, wished to retire to farm life, and sought the aid of a real estate firm to secure him a good piece of property. This firm found a farm that suited him, on their representations of its richness and value. They then purchased it of the owner for eight hundred dollars, having the deed made to a young man in their employ, who deeded it to the engineer for five thousand dollars. The farm was found to be a worthless tract of sand, with here and there a spot of fertility, which the real estate men played upon in their representations. In many cities and towns the dealers in real estate, being men of wealth, and holding shaky titles to certain lands, offer warranty deeds; and, when each bargain is consummated, they deed the property by quit claim to some

worthless clerk, who in turn makes the warranty deed. This releases the dealers, and the clerk is always too poor to pay losses. In one case, however, a thriving firm had sold more than one hundred of these shaky titles; and the clerk, who was the "go-between," happening to come into a fortune, lost it all in suits to make good his warranty deeds.

These examples are selected at random ; and show that, whatever way we turn, the same instincts are discoverable. As we have said, it is impossible to punish crime except in isolated cases; for the saturation of wickedness is so thorough that it is the old story of the time of Christ: let him that is without sin cast the first stone. They are all silent. It may not be known that eleven hundred thousand men and women are engaged in the business of producing or selling intoxicants in this country. This is an enormous proportion for one line of pursuit. All such persons are barred from church membership; and, in most cases, from affiliation in the great lodges, societies and organizations of the country. That the business is criminal *per se* is proved by the fact that it is watched, hounded and curbed by the law of every State in the Union, for the reason that it is the cause of ninety per cent. of all crimes and offences. Yet it is continually growing, for it has the support of the press in return for profitable advertising contracts; and this support is used to cast ridicule upon temperance reformers whose courage is soon turned to cowardice by such shafts.

If one sign more than another points to the collapse of morality in the near future, it is this rapidly spreading ridicule of reformers. Even the name is made nauseating to the public by the press, the liquor men, the horse-racing men, the gamblers and the million prostitutes that urge the papers on. Good people are thus influenced; for those who would like to see the evils suppressed, are themselves made timid by the sneers that the great public are learning to cast at the remnant of earnest reformers. We hear them denounce the growing dangers; yet, in the same breath, they declare that they have no use for "reformers;" thus showing that the purpose of press, gamblers and prostitutes has been accomplished. The moral classes are subdued; and the fearful evils march on.

In one racing season in the United States, three hundred and ten men and women, mostly men, committed suicide on account of losses at the race-track; and nine hundred or more became

thieves and embezzlers in order to obtain the money necessary for carrying on the betting; yet fashionable women attended the races, gambled freely, and were praised by the city newspapers. It is only during the past few years that horse-race gambling has obtained a secure foothold in America, and as it has steadily increased, suicides and embezzlements have likewise gained in numbers. With every evil element actively encouraging it, while the moral classes are subdued through the ridicule of the press, it is certain that gambling will spread rapidly, and its increasing numbers of victims will keep the columns of the sensational papers filled with preferred news—suicides, murders and polite crimes. More than this, the newspapers are constantly instructing their readers, and especially the youth, in the methods of committing crime. Pictures have appeared showing them how to open safes, break into houses, rob and kill, and escape detection.

The sixth charge is involved in the other five; yet has some phases peculiarly its own. Meanness is almost universal. There are ten thousand avenues of proof, and an unlimited number besides. Any one of these will suffice to furnish an example. Gossip is prevalent among ninety-nine per cent. of the total population, and it is always mean and contemptible. The things said are false, even when closest to truth. It is wicked to say them; but the mind is so deficient that gossiping cannot be suppressed. There is not a village, town or small city, where the most cruel accusations are not daily hurled at innocent men and women, on no pretense whatever; and, in the large cities, the family circle opens the way to coteries of maligners, while every boarding-house is a hotbed of scandal. Look in another direction for meanness; it does not matter where; the evidence will be forthcoming. Let us, as though by accident, take that relationship where, of all instances, we would expect to find the least exhibition of meanness—family ties and kinship. Here are blood curdling tales of hatred, feud, jealousy, and ostracism. It is said that meanness is never so rank as when it crops out among relatives. A large proportion of law cases are founded upon such quarrels. We can name two hundred families where feuds to the end of life are in hearty progress; and it seems that a very large per cent. of all persons are estranged from their relatives by some form of antagonism. When death cuts off one who is beloved, the heirs descend like harpies, and proceed to dissect each other in the effort to pick the bones of

the testator. This kind of meanness is liable to crop out at any time, and from the least expected sources. So we might go on forever repeating the unpleasant tale.

Our black chapter has been devoted largely to the moral classes, to show the skeleton beneath the skin. Darker than they, more ugly than the polite and unrecorded criminals, are the openly branded violators of law and decency; the slums, the vagabonds, the loafers, the dwellers in "dives," the vicious haters of humanity. There are three million tramps in this country, who will not work and will not wash. One-tenth of them may be found in New York City any year. They are not the unfortunate men who cannot find work, but they are sunken, desperate thieves, whose existence places a stigma on honest though unemployed toil. They defy the law; they batter at your doors, demanding food for nothing but menaces; they steal at every opportunity, sometimes boldly before your eyes; they assail and even murder in their cool, brazen, uncaring manner; insulting, dirty and filthy.

There is a vast underground city life that is appalling and shameful. It wallows and steams with putrefaction. You go down the stairs, which are wet and decayed with filth, and at the bottom you find the poor victims on the floor cold, sick, three-fourths dead, slinking into a still darker corner under the gleam of the lantern of the police. There has not been a breath of fresh air in that room for five years, literally. There they are—men, women, children; blacks, whites; Mary Magdalene without her repentance, and Lazarus without his God. These are the "dives" into which the pickpockets and the thieves go, as well as a great many who would like a different life, but cannot get it. These places are the sores of the city which bleed perpetual corruption. They are the underlying volcano that threatens us with a Caracas earthquake. It rolls and roars, and surges and heaves, and rocks and blasphemizes and dies. And there are only two outlets for it—the police court and the potter's field. In other words, they must either go to prison or to hell.

You may divide the population into two great classes of society; the upper and the lower; ten per cent. of humanity in the upper and ninety per cent. in the lower; the latter looking with envy and jealous eye upon the former; all the polite and unpunished criminals in the ten per cent., and all the thugs, slugs, cut-throats and slimy-handed desperadoes in the ninety per cent. Sup-

pressed by fear the tornado of passion is held in check; uncurbed and set loose by an idea, the peaceable classes become clamorous for blood. In a western city, whose populace to a man advocated certain political theories, a vote was unanimously passed declaring that if an opposing candidate was elected President of the United States, he should be assassinated before his term of office expired; and a committee of assassination was publicly elected. In another city a lecturer, who happened to express his honest views upon a matter in a mild but convincing way, not knowing that they were in conflict with the pet opinions of the place, was publicly shot while speaking, and the entire audience, including men, women and children, insulted the dead body. In canvassing the city for the real feeling of the people, after the excitement had died down, it was found that even the supposed refined classes believed that the man had met his just fate; yet the very worst offence he had committed was a quiet and perfectly harmless sentence that contained no word of ill nature. It needs only an idea sometimes to turn a peaceful people into malignant demons. The mobs of all ages and all countries bear witness to the devilish malice that sits enthroned in the human heart; or, seething and compressed, bides its time of action.



CHAPTER XVIII.

DEATH.

[626]

THE wages of sin is death.

This is the 626th Ralston Principle. It presents a law, immutable and eternal.

A review of the preceding chapter will serve to emphasize the fact that man is not the goal of creation. If any one challenges the statements embodied in the chapter, it must be done on belief, and not on knowledge; and the challenge would lack honesty. The true student will note the difference carefully maintained between the commission of a wrong and the disposition to commit one; between the unrecorded criminal and the criminal heart; between the veneer of goodness and the dirty skin of evil. An illustration of the latter is seen in the following experiment made to ascertain the realism of morality. Mr. A. spent four nights in the week in a gambling den; Mr. B., by his cleverness, robbed a widow of her home; Mr. C. borrowed money on false pretenses; Mr. D. sold to an innocent customer a certain machine that had a latent defect of which he knew, and which the customer would not ascertain for some time, when considerable damage would be caused; Mr. E. ran for office, and secretly gave orders to buy beer and whiskey with which to bribe voters; Mr. F. attended the races, and lost, in betting, the money that had been entrusted to him to pay the interest on his mortgaged home; Mr. G. swore a streak of blue profanity on Saturday night; Mr. H. purchased a sensational Sunday paper, and spent the early hours of this holy day of rest in storing his mind and nervous system with the vilest trash and muddiest, nastiest sewerage that ever flowed out of the human carcase; Mrs. I. devoted more time during the week in gossiping about her neighbors than she gave to her household duties; Mrs. J. was absorbed in reading an obscene novel, while her child was allowed to overturn a kettle of scalding water upon its legs; Mrs. K. scolded, ranted, stormed and nagged her husband until he was glad to get rest in a bar-room; Mrs. L. heard a salacious lie con-

cerning the virtue of a beautiful young lady, and this vinegary female spent night and day going from house to house peddling the falsehood and adding mountains to it as she went; Mrs. M. strapped her little child to a bed-post, and tortured its spine out of shape, all because it was too young to understand the wishes of its devil-mother; Mrs. N. struck her three-year old boy with a rolling pin, and maimed him for life; Mrs. O. whipped her children until their screams brought in the neighbors; Mrs. P. berated the choir with blackguard terms because her daughter was not qualified to sing, and was therefore invited to aid the church in other ways; and Mrs. Q., a delightful old lady of sixty-five, with white hair and laughing spit-curls, fomented a quarrel between her daughter and the daughter's husband, and discharged so many guns of malice that the hitherto happy couple separated in hopeless estrangement, all because this old lady insisted on visiting them three hundred and sixty-five days in the year and turning their parlor into a paint studio, which she filled with bad smells, vile smoke from an old pipe, and a nasty vocabulary.

Now came Sunday on, with its good cheer and blessed peace. The air and sky were filled with the perfumes of divine fragrance. The sun beamed on home and church. The trees were full of song, of twittering chatter, and rustling merriment, as though they vied with the happy clangor of the bells. The good people were astir, the late breakfasts were hurried by, the neat attire donned, and the worshipping multitude wended their way to church; sober, serious, solemn and sedate. When Mr. A. came in with bowed head and stooping shoulders, his piety shed a radiant exaltation through the place. Mr. B.'s step was firm, his chin high, and his new-shaven face aglow with peace, although the wronged widow was at home kneeling by her bedside and writhing in pitiful prayer for release from her bondage of despair. Mr. C. shook hands with the janitor and two small boys, and tiptoed down the aisle as though his presence added to the sanctity of the occasion. Mr. D. was full of smiles, rich and benignant, as he greeted all whom he met. When Mr. E. came in, the pastor thanked the Lord for so great and good a man at his right hand. Mr. F. was quiet but impressive. Mr. G. exhaled an air of forgiveness on all around; and Mr. H. showed plainly in his features that he had a profound contempt for sin and sinners. The ladies hereinbefore mentioned all came in good season; each looking at some imaginary

hole in the atmosphere, with dreamy, tear-stained eyes and severe serenity. It was a scene of profound contemplation. A New York drummer, sitting in the gallery, looked down on the worshippers in admiration for their holy demeanor, although he had certain inexplicable misgivings about Mr. D. as a safe man to trade with. When prayers came, Mr. A., Mr. B., Mr. C., Mr. D., Mr. E., Mr. F., Mr. G., Mr. H., Mrs. I., Mrs. J., Mrs. K., Mrs. L., Mrs. M., Mrs. N., Mrs. O., Mrs. P. and Mrs. Q., all knelt and breathed fervent "amens" at the proper times. At the end of the services there was a general handshaking, a wiping away of pious tears, a bemoaning of sin, a flattering of the pastor, a solemn attitudinizing for effect, and the white-haired old lady with laughing spit-curls was the lioness of the hour. Strangers were introduced to her; the bland and peaceful smile that sat on her face like a twilight sky upon a placid lake, shone such goodness on all around that the universal verdict was: "She is divine."

The foregoing description is not exaggeration. It is true to the life, and its truth may be confirmed again and again if an honest investigator cares to perform the real labor of ascertaining the facts. It is the old story of veneer; the filmy covering of goodness spread over the uncleanness of evil. It does not make the influence of the Church less potent; but simply affirms that the percentage of sincere worshippers is grossly exaggerated. The home life gives a lie to the honesty of religious profession, and pronounces the latter often a sham and a pretense. There is a small quota of true souls in every church; an average of three per cent. Thus history repeats itself. There is no reason why the proportion should be larger to-day than it was in the old Bible times; and if you wish to know what real religious backsliding meant, consult those pages of truth. The chosen people of God, as the Bible tells us a thousand times, deserted His standard, through all the ages; and the great bulk of sacred history is devoted to the accounts of their defections.

The moral is plain. The black chapter, and the inauspicious opening of this, are not as bad as they appear on first reading. The meaning is everywhere visible. We simply learn that this era, of which six thousand years have been consumed, is the human period. To be human is to be imperfect. No man and no woman has been without sin. To live in a state of moral cleanliness is near to an impossibility; though attainable under a combination of

favoring circumstances. The supposed purity that parades itself throughout the world is a veneer; while, on the other hand, the open challenge of decency is borne under the standard of thugs, thieves, cutthroats and murderers. This is the human race of to-day; the sum total of the best and most moral of all ages in the calendar of history.

The wages of sin is death. This is the declaration of the Bible, often reiterated and enforced; and no sophistry of modern theology that seeks to twist the proclamation, has been able to rob it of its meaning. We believe it as it was uttered; and we find a startling confirmation of it in the story of life as told by the great facts of the past and present. The wages of sin is death. It is the eternal law. No man, no effort, no circumstance, no power of will, no deceit, no power, can change it. It is the eternal, immutable law of the universe. The wages of sin is death. It is written in the very constitution of the world. It is written in every bleared and seared conscience. It speaks from the ruins of Babylon and Tyre. The broken arches and the ruined temples of Greece and Rome are monuments to it. It has existed at all times and at all places—it has been insuperable, invincible. God Himself cannot change it. The sun may cease to shine, the stars fall, but as long as there is a moral being in the universe the moral law will hold, and crimes done in the pitchy darkness of the night, when no human eyes can see them, shall be punished.

The word death has two meanings: one refers to the end of the individual organism with all its matter, vitality and mind; the other refers to the return of these departments of life to their respective funds, without giving birth to an immortal soul. In the case of the first death, nothing is lost; in the case of the second death, all is lost. That there is a fund of matter is self-apparent. When the rat dies, its flesh goes to rejoin this fund. That there is a fund of vitality, is true from necessity. When the rat's vitality is freed, it has no place to which it can go, unless to a fund. If no such fund exists, we must then fall back upon the old pagan philosophy of the transmigration of the souls of all animals, including cats, dogs, vermin and every species of lower life. This we cannot accept.

That the rat has vitality is well known. That this vitality is not of a chemical nature is easily proved; for no action, quality or power of chemical vitality is able of itself to create or produce

life. That which is chemical may be easily separated, and restored to its previous, or to new, combinations, without loss or injury; but that which is vital is so absolutely dependent upon a power beyond human experiment that a separation, or suspension, or interruption of its course means death; from which no restoration is possible. Once the glass pitcher is melted and destroyed, its parts may be saved and brought back to a new glass pitcher. Once the rat is destroyed, its parts may be saved, but the escaped vitality is gone. This is the death of the rat. As nothing perishes, the parts are not subject to death, but the individual is disposed of forever. If it had memory; if it had the power of retrospection; if, upon that power of retrospection, it was able to found the related power of contemplation, and make its plans for some future moment, it has been deprived of such pleasure; and never, in this or in any other phase of existence, will it witness the fulfilment of its plans. So far it has suffered loss.

Vitality is a general condition as nearly resembling electricity as one thing can resemble another and yet be separate from it. In so many respects are these two funds alike that chapters might be written describing them; but other books have been set apart for their study, notably the works on Personal Magnetism and Higher Magnetism. A summary of the points of resemblance, as far as they seem important in this investigation, may be of interest.

1. Vitality is a life-fluid; electricity is a fluid.
2. Vitality is free; electricity is free.
3. Vitality is a free fund; electricity is a free fund.
4. Vitality may be collected and held in a battery; electricity may be collected and held in a battery.
5. Every human body contains vital cells, each cell being called a ganglion, devoted exclusively to the purpose of retaining vitality; electricity is so collected and retained in jars or cells.
6. The vitality in these cells may be strong or weak, and human life and health are dependent upon such condition; an electric battery may likewise be strong or weak, and the machinery it runs will be dependent upon such condition.
7. The human body as an electrical machine is said to be paralyzed when the vitality of its cells is insufficient to move its parts; so any machinery dependent upon a storage battery may be likewise paralyzed.

8. The vitality of the human body is drawn from its cells to its machinery, known as muscles and bones, by wires that act as conductors of the fluid; electricity is likewise drawn from its source to its use by wires or other conductors. In the body these wires are known as nerves.

9. A current of vitality runs from the cells or ganglia, exactly as a current of electricity runs from its cells, and with the same speed; and the nerves are established for no other purpose than to act as conductors of this fluid.

10. The degree of vitality in the human body may be lessened by its general escape through dampness, or other foreign conductors, causing serious results. All colds are caught by a reduction of vitality through such loss. It is well known that electrical machinery is affected by dampness and other foreign conductors, such as rain, fogs and moisture.

11. Vitality is drawn into the body by the attraction of life, from an apparently inexhaustible fund. Electricity seems to come likewise from such a fund.

12. When the vitality escapes, either by use or upon a collapse of the body, it goes to its fund. Electricity goes to its fund likewise when it escapes either by use or collapse. It is not known that these funds are alike, or are one and the same.

It cannot be claimed that, upon the death of a man, his vitality is separately preserved; nor can it be claimed that electricity once used is kept apart and prevented from going into service again. In the deaths of millions of individuals of animal life every hour, a vast volume of vitality is set free; and no thoughtful person pretends to believe that this escaped life is sent off to the sky. The very essentials of its existence require it to remain where it does, in and about the matter of the earth. In the millions of deaths hourly, there is a volume of vitality that has been used over and over again, probably millions of times, since it was unreeled from the great source of supply in the sun. It is thus clear that the two funds, those of matter and vitality, are common to all life. Man's body is made from the same material as the rat's. The cells of protoplasm are the same. In each cell is the vital spark, and it is this spark that escapes, as well in one case as in the other. It is even true that the protoplasmic cells of the tree or plant are exactly the same as those in the brute species or in man; and the vitality which is carried in each cell is the same. That

all such life originates in one and the same common fund is too apparent to need discussion.

Any student or any thinking person who will read these pages carefully, will be firmly convinced of these important truths. It has always been accepted as a self-evident fact that the tree, plant, brute and human being derive the material for their physical parts from a general fund of matter common to all. This was admitted because its proof was tangible, and lay at the feet of every observer. That there was another department of life, apart from matter, was clearly understood; and this was called vitality. At first it seemed too mysterious to be subjected to explanation; but every ray of light showed the finally demonstrated fact that vitality, like matter, had a fund of its own, from which all life came, and to which it went. On no other theory can existence, as it is, be accounted for; and the assumption is now no more a theory than is the claim that our bodies are built from a common fund of matter. Both are facts.

To understand this fund we have only to look at its close relative, electricity. If we were to depend upon the chemist to tell us of what electricity consists, he would be at a loss to give any information on the subject. As far as analysis goes, there is no such thing as electricity. Yet if we enter the power-house in a large city where a tremendous volume of this fluid is used every moment for the heavy work of transportation, we may obtain a clearer idea of what is meant by a fund. Hundreds of cars are running over tracks that radiate in all directions. Giant engines are working to produce a subtle current, to send out along these many miles of track, in order that thousands of tons of freight, dead and living, may be rapidly carried hither and thither to their various destinations. From the air of one room this powerful force is gathered by the simplest of all processes—friction; and the magnificent engineery with its complement of heavy machinery is spending all its genius upon nothing but air; scraping, rasping, rubbing and wearing away, in order that something hidden somewhere in the air may be excited and drawn forth.

Any boy or girl could do the same thing; and many young experimenters have scraped electricity out of the air; for there alone is it voluminous. The child that rubs a comb through his hair obtains exactly the same fluid, in small quantity. Let the comb and the hair be larger, with the friction increased, and

the quantity will grow in volume. In the very same room, let machinery be introduced, and the supply comes in enormous quantities. Add more machines, and increase their size; let all the processes be conducted on a gigantic scale, and yet the supply continues. It seems inexhaustible. Where is it? In the air. What, are all the powerful currents of electricity that are needed to run thousands of cars, to be found in one room? Yes; and when the cars are crowded with passengers even to the last inch of space at the closing hour of daily toil; when the loads are doubled and tripled; when heavy grades and hard curves are met, and ordinary effort would fail, these same friction-producing engines, brushing the live fluid out of the atmosphere, will yet gather volume sufficient to cope with the emergencies, and the current will respond nobly to the demand. It all comes forth from one room, out of that mysterious fund of energy whose dwelling place is ubiquitous.

The fund of animal vitality is just the same as that which we have described, though not necessarily identical with it. There are cogent reasons for believing that the vitality that supports all life is the same fund that furnishes the electric current; but we are not prepared at this time to go thoroughly into that matter. It is sufficient to say that, if there are two funds, they closely resemble each other; and that the need of separate funds, in this universe of economy, is hard to understand. There is no difference between the source of supply for the animal and vegetable kingdoms, for each cell carries its vitality, and the same cells that build the body of animal life must first have entered into the existence of some form of vegetation. The fund is, therefore, one and the same.

Death, in one sense of the word, is the escape of the vitality of an individual, followed by the return of the vitality to its fund; and the return of the material to its fund. The same energy never exists again as a separate entity; no more than the same collection of matter exists as a separate body. In the commingling with its great source of supply, each has disappeared. This is the death that is being enacted by the millions every hour; and yet not one particle of matter or vitality perishes; nothing is lost. Both reappear in new combinations, and the chances are decidedly small that even the slightest portion of the same matter will ever again meet any of the same vitality in the same organism.

Death by this process occurs in two forms: first, in the

momentary loss of matter and vitality; second, by the collapse of both. In other words, it is decreed from the beginning of life that it must die. The most healthful process of living is that which keeps this change normally active. Use of the faculties and functions of the body hastens the departure of matter and of vitality, in order that a continuous new supply may ever take the place of the old. If you will analyze the excretions of the body for a single day, you will find that appreciable quantities of the flesh, bones muscles, nerves, and brain even, have died. The law of life tells us that what dies slowly day by day, is exactly what dies suddenly all at once; yet the first we call living, and the second we call death. One is change, by which the dead material is removed in order to make place for the new; the other is collapse, which admits no new supply. In one case the fire burns and is renewed as the ashes are removed; in the other case the fire goes out, and the dead refuse is all that remains. Coal, without the energy of the flame, must suffer collapse; and the flame without the coal must come to its death. Even chemical vitality never perishes. It reappears in some form. The same is true of physics; the loss of one energy is the source of another.

That the material portions of our bodies must die is clearly seen, for they are dying every moment of life, and they fall to pieces by collapse. There is not one particle of matter in your body to-day that was there a few years ago; and we will guarantee, beyond all possibility of doubt, that you are carrying at this moment some of the flesh particles of men and women who have died since George Washington was President of the United States. That the vitality of our bodies must die is equally true, for it is oozing out and away in every act of life, and leaves at final dissolution as a fire goes out. You have none of the vitality that you had last year, no more than the electricity that runs along the wire to-day to feed your lamp is the same that supplied it yesterday. Thus change, interchange, and collapse are deaths.

But to the aspirant for eternity there is another death that is more to be dreaded than dissolution. It is the death of the soul. Before we speak of the birth or origin of that life, we must accept it as granted that there is such a possibility, no matter in what form it may appear, whether as an existence dating from the past, or as an existence to follow the death of each and every body; or as a life to which, by a species of graduation, certain persons are

to be admitted for merit. If, as many claim, this life ends all, it will agree with the third of the foregoing declarations; or if, as others claim, the soul is a part of this life, it will agree with the first of the declarations; and if, as still others think, the soul life follows earthly existence, it will agree with the second proposition. We thus start with an assent to everybody's claims; in this state of the argument all are of one mind, though it seems strange that it is so easy to find harmony of views.

In any event the awful climax of oblivion for the soul-part of man, or the terrible fate of a soulless hereafter, must face us here and now. Our theme tells us that the wages of sin is death. This does not mean the collapse of matter or of vitality, for every man and woman must suffer such change; but it very clearly means that a soulless hereafter is the penalty of sin. There is no other real death. This law puts an end to all problems of future opportunities in some after life. Either the decree is true or false. It cannot be compromised. If it is true, it refers to the sin of this life, not to the expiating of such sin in some intermediate life to act as a shield from the soul's death hereafter. Therefore sin in the present existence means a soulless eternity,—or oblivion, nothingness. There is nothing in this law that conflicts with the religion of the old or the new dispensations, of the Hebrew or Christian faith, but it rather accords with them.

From our present viewpoint we propose to examine this law in its application to the other principles thus far presented. We have seen clearly the steady progress of the earth out of the crudest conditions up to the present period, by successive steps, each a decided advance over all others; and we have intimated that the last step has not yet been taken. In other words, the period in which we live, and which is about six thousand years old, is not the final era of the earth's history. The reasons for this belief are many, too numerous in fact to be set forth in this chapter. The most potent of all is the state of incompleteness and imperfection everywhere apparent. To say that the earth has come to its best condition is like saying that a master-builder, capable of constructing a perfected ship, has deserted the product of his ambition at that stage of the work when it needs but one more touch to bring it to completion.

CHAPTER XIX.

NATURALNESS OF EVIL.

[627]

THE psychozoic period is the era of sin.

This is the 627th Ralston Principle. It sets forth a fact, and stamps its coincidence with the logical progression of existence, since the first recorded annals of this planetary life. From shell-life to fish was a decided leap in development; from fish to amphibians was another; from amphibians to reptiles, another; from reptiles to mammals, another; from mammals to the brute-savage, another; from the brute-savage to savage humanity, or the barbarian, another; but to take a leap from the barbarian to a perfected and sinless man, would create a chasm in the scale of development that has not been equaled in the widest intervals of all the wide past.

About six thousand years ago the present or psychozoic period began, with Caucasian man as the new production. This is confirmed at every turn of investigation; and, in all these sixty centuries, not one fact, hint, or suggestion has appeared to the contrary. Preceding this Caucasian era was the barbaric epoch, the remnants of which are yet seen in the Mongols, Egyptians, and other races, including the almost exterminated American Indian. Preceding the barbaric epoch was that of the brute-savage, wherein is presented the race of the so-called primeval man; and from this remote predecessor we find remnants, in appearance only, in the lowest tribes now dwelling on the earth. These are steps in progress. We are in the full tide of the psychozoic era, almost at high-water mark. That there is meaning in this, we shall see.

A glance at this period is necessary in this stage of our study. It is called psychozoic because it is the age in which mind predominates in the highest types of life; it is an era of mental supremacy. Of this there is no doubt. So much is taught to-day, and there is so much to learn, that men have been driven to lines of study and experiment. Few, if any minds attempt to acquire a complete mastery of the written knowledge on all matters, as was

the case some time ago; for now there is too much to learn, and the individual seeks special channels of information, in which he is, even now, likely to be overwhelmed. The advantage of being driven in one direction is seen in the excessive acquisition of knowledge in a special line; in the advances, discoveries and inventions made under the force of mental concentration. As a result, the mind rides on the crest of higher waves.

That we are near high water mark is probable, for ultimate limits now confront us. The best microscopes are not as good as the inferior instruments; for they take us to that barrier where a ray of light is not useful in the study of matter. A magnifying power of two thousand diameters seems to find the light too coarse for observation, leaving the object in a blur; while a power of five hundred diameters is better, for it enables light to convey the outlines of the object to the eye. This tells us that the secrets locked up in the recesses of minuteness are hidden forever against psychozoic man. Then, too, the other extreme presents a limit. Try ever so hard, the astronomer is handicapped by distance and immensity in his search after a knowledge of the sky. The few facts that he has gathered are of no use whatever in the struggle to ascertain what the universe is, or why it exists. The learned specialist has come to believe that all the sky is as we see it; that suns and systems, orbs and satellites, are everywhere to be found, even if the whole heavens could be pierced. The little satisfaction that is obtainable from the most learned investigation serves but to aggravate the mind in its intense thirst for more knowledge. It is safe to say that psychozoic man will never penetrate this barrier, nor will he ever solve the mystery of space. It is reserved for another era.

The secrets of the nucleus in the protoplasmic cell are locked up against the man of the present period. It is not for him to know. Yet in that one chamber is contained the whole story of creation. In the composition of that nucleus is the image of God. The immense proportions of the earth's architecture through the countless ages of the past, and the scheme of the unrevealed future, are miniaturized in that tomb. The eye of divinity that is large enough to compass the confines of space far beyond the reach of the noblest telescope, is small enough to prick open the kernel of this jewelled case, and lay bare its wealth of secrecy. But man writhes in vain at his helplessness in the presence of the most

splendid consummation of his inventions. This is another of the limitations that hold him to the wall of ignorance.

We hear the present age spoken of as one of many great inventions; but, if you will examine them, you will find that the best discoveries serve only to add to his conveniences. That he can travel faster, send messages farther in a given time, and procure a better illuminating power, need not convince him that he has gained one step in the line of mental progress, except so far as mere physical conveniences are concerned. Improvements have been vast enough, but they have not added one ounce of happiness to the human being. A cushioned chair is softer than a hard board seat, and is said to be more comfortable; but the sickly frame on the elegant divan is less to be desired than the sturdy and hearty body in a seat of oak. A call bell is more convenient than the use of the voice and feet; but one invites laziness and disease, the other exercise and health. Still it is very clear that modern inventions have added much to the ease, comfort and convenience of humanity; but nothing else has been gained.

Few things remain to be accomplished by psychozoic man. He must give up probing the impenetrable mysteries of cell and sky. He may confine himself to the search for the pole, with no result except the gratifying of a silly curiosity; but if discovered, the new spot on the map will not elevate the general race. He will yet navigate the air, for such a proceeding is not only possible but feasible. The difficulties to be overcome are less than those which confronted the inventor of the electric motor machine a few years ago. The time is not far distant when the air will become a great highway of travel, as the ocean is to-day; and, with the exception of the improvement of conveniences for living, this line of invention will mark the full flood of high tide, and close the era. The psychozoic man will not hold communication with the inhabitants of other orbs, if any such exist.

With its splendid advance over all preceding periods, this is yet a very imperfect epoch. It is indeed grand; fully as great as all the good opinions of poets and philosophers would make it; yet it is incomplete in itself; and, when done, will make an uncompleted history. It is no wonder that humanity, the best of earth, the highest plane of all existence thus far, is not a work of perfection. We find what we would naturally expect, not a disappointment, but a simple story of deficiency, in spite of which the

best of the race has made a noteworthy struggle for ideal citizenship. Nor do we think humanity is to be too severely blamed for its failings. What is impossible cannot be required.

A high moral plane is not natural to the psychozoic period. The inspirations that suggest the yearnings for a standard of honesty and goodness are foretastes of the age yet to come; and the story of every step in the past has borne this fact upon the front of each advance. There has never been a leap forward that has not been anticipated; there has been no new era ushered in that did not have its forerunner. These powerful truths should be kept in mind as this study progresses. The predominating trait of even the best divisions of humanity of the present era is moral imperfection, or sin; and this deficiency is natural to the period; but, through the chinks are seen moral gleams that tell the story of the next and, probably, the final race of earth.

The black chapter, therefore, has its excuses. It is dark only by contrast with a new and better condition of life. It is bright in contrast with the barbarian, which, in turn, is whiteness compared with the hideous brute-savage of prehistoric times. You cannot make mankind better than it is, except in spots. This has been proved again and again. In the city of London no attempt is made to suppress prostitution with its attendant filthy diseases, on the principle that the moral depravity of both sexes will find vent in some way, and the avenue of public shame is the least harmful. So these criminals are left to do as they please, as long as they injure none but themselves. The same theory governs the control of alcoholic degradation in Great Britain. Personal liberty is the uppermost consideration, and the only question is one of time, in which depravity will slay the victim. In one of the territories of the United States a certain town devoted itself absolutely to this doctrine of personal liberty, no interference being allowed in the conduct of its people, except when the rights of others were too openly invaded. As a result, every man and boy was a drunkard, a beastly and disgusting victim of the evil of freedom in sin; every girl and woman was a prostitute, and bore the bloated marks of rotten diseases; every business enterprise was converted into a gambling den; and death swept through the place like a black angel of vengeance.

Some watery-eyed devotees of fanaticism actually believe that the souls of those drunkards, prostitutes and gamblers went

from earth to another world, where some process of salvation was set in operation to fit them for a life to come. Some probably believe that their spirits left this planet; though how is not known, nor to what corner of the sky is not intimated. But if there is a sun in Heaven, its presence on the morrow is no more certain than that these degraded criminals went to pieces, and their carcasses fell putrescent into the lap of earth, while their vitality rejoined the general fund. That was the end of them. The wages of sin is death. The death that follows sin is a soulless eternity, a nothingness, an oblivion. For their sin they were not to blame, because they are part of the psychozoic era, which is an era of imperfection. Being blameless in a certain sense; being deficient in moral possibilities, they could not live for punishment, and they could not live for reward. It is the decree of nature and the voice of God that they should go back to the fund from which they came and new lives should come forth. This is justice. It is mercy.

We hold that there is but one race—the Caucasians—that belongs to the psychozoic period; and this race was ushered in about six thousand years ago, at the time the present era began. The Caucasian is, therefore, the psychozoic race. All others now living are remnants or off-shoots of the preceding periods, of the barbarians, and of the brute-savage. The one fact that the Caucasians are the only people that have made any advancement in civilization or in morality, is of itself sufficient to launch a severe rebuke upon the strained efforts of missionaries and their promulgators to convert anti-racials, or remnants of other geological periods, to the conditions of the highest Caucasians. If the anti-racials were capable of improving at all, they would have given some evidence of it in the last sixty or ninety centuries. The fact that they show a slight change under stimulation is no evidence of an inherent progress, without which no moral growth is worth considering. Withdraw the Caucasian stimulation, and the anti-racial relapses, showing that the task is a hopeless one.

One thousand million dollars have been taken out of the United States alone to send abroad into pagan countries to convert to impossible conditions of Caucasian morality, the ugly hordes of barbarians and savages, who are merely remnants of older geological periods. No greater popular sin has ever been committed. The organizations that plead for this money, the men who cry their advocacy of the system, the ministers who collect the funds, and

the people who contribute them, are false to their allegiance to America; they are honest but misguided traitors of the United States; they are sincere but mentally blighted robbers of the prosperity of this country. American gold is, to-day, counted by millions in those far away lands of barbarism and savagery. It is worn in ear-trinkets, nose-rings and lip ornaments among the worthless tribes of earth's vilest humanity. It was a dramatic stroke of the Creator when He sent Cain, branded with murder, into the land of Nod to marry one of the descendants of prehistoric man, a brute-savage, an anti-racial. The act is full of warning.

What would one thousand million dollars do for the people of the United States at this time? It would reclaim from sin, crime, degradation, poverty, ignorance and distress every boy and girl, every man and woman in this blessed country, who is at all savable. It would recreate our social institutions. It would build a million schoolhouses, costing one thousand dollars each, or as many churches, at the same average. It would do better than all these things: its mighty influence, expended in the best of all missionary work—that which begins at home among the white races—would convert ten thousand Caucasians to Christianity where one Chinaman has yet been secured. And, in our opinion, one white man of our own country is worth more than fifty savages or cannibals of pagandom. It is far better that American gold should buy bread for our starving poor, than that it should be worn in the noses of Hottentots and Zulus. As the priest of old India deluded the people into giving up their substance and prosperity to the call of fanaticism, so the ministers who have drained one thousand million dollars out of the United States for converting the pagans to Christianity before the depraved classes of this country had been properly missionized, must stand at the bar of God as wrong-doers to His cause, and as traitors to the nation to whom they have sworn allegiance. We advise you to give liberally to the Church, to home missions and to Church extension; for the Church is the gate to salvation and the hope of immortality; but your purse should be locked tight against all contributions for foreign missions. Voicing this sentiment are those who have done missionary work abroad, excepting only the dishonest or deluded souls that cling to the evil system by design or stupidity.

Thousands and tens of thousands of years before God made man in His own image, the barbarians and the brute-savages

lived and died. Their bodies joined the general fund of matter from where they came; and their vital energies went back to the great sea of supply, as all animal creation had done and was doing. The same process is going on to-day. Millions are continually dying, and returning to the general fund. That is their end. The only future is in a new remolding of matter. It is not true that one life passes into another. The transmigration of souls is a brutal suggestion. It is hard enough for man to live in the misfortunes that surround him, without having to continue his existence in cats, dogs, horses and other lives. Nor is it true that an animal goes into some other being. The claims of theosophy are so absurd and childish that no person not mentally warped could entertain them for a moment.

The solace of the age is the fact that sin is excusable, because it is natural. You can mention no crime that is not a part of the birthright of man. The claim that conversion and salvation are eternal safeguards against the death that follows sin, is not sound, as any careful historian of human nature can prove. In a manufacturing city in the eastern part of Massachusetts it is very difficult to find an honest man or woman; yet there are thousands that claim to be converted. The papers reek with the wickedness that they strive to create; the professional men pride themselves on their dignity, and try to add integrity, but the most infantile of physiognomists can read fraud, cheat and sneak in every line of their features; the business men follow in the same strain; the females, with rare and beautiful exceptions, are as impure as they of Sodom and Gomorrah; and church membership is regarded as a stepping stone to wine parties and poker sociables. We can lead you to the twenty most moral families of twenty years ago; all high in the supposed moral scale, four of them in the forefront of God's service in church; four others equally zealous, as the husbands and fathers were superintendents of Sunday-schools for many years; and all twenty families, embracing eighty-five of the cleanest and best of the city's population, converted to Christianity, and open professors of religion. To-day every family, without exception, is haunted by the curse of sin and crime; one ex-Sunday-school superintendent an embezzler and a criminal; three other ex-Sunday-school superintendents drunkards, horse-race gamblers and scoffers at religion; and the other fallen to the lowest depths in the moral scale. Not one of the eighty-five attends

church or mentions religion except to deride it; and those that died fell into the slough. We mention this remarkable case, for it is remarkable, for the purpose of showing the uncertainty of the power of supposed conversion. Where is that safeguard in each of those eighty-five lives? Do you suppose that, when death has claimed them all, they are to pass to another realm and witness the glories of eternal life? Their fate is death. A soulless oblivion. Their carcasses will dissolve and join the fund of matter from which they came, and their vitality return to its own fund. This is a fixed law. The wages of sin is death.

Sin is merely imperfection. The deeds of barbarians are the grossest sins, next to the unaccountable crimes of brute-savages. For them there is no blame. When the Indian burnt his victim at the stake, pinched his flesh with red-hot irons, tortured him in horrid agony, or scalped the unfortunate Caucasian maiden, he obeyed the instincts of his imperfect nature. Millions have done worse things, and been blameless. For them there is no future. The body gives up its matter, the vitality its life, and both go to join the funds that permitted them to come forth. The same excuse may be offered for the villainous men and women of our more modern day, who, in the shadow of school and church, disobey the great commandments of God and man. The decree of the psychozoic period is that its matter and its vitality shall return to their funds, to come back to other lives, under repeated impulses, until the era shall draw to its close, and the curtain fall.

If anyone is so illogical as to believe that the brute-savage who dwelt on earth one hundred thousand years ago, and tore the flesh of his prey with canine teeth and finger-claws over which hair grew in shaggy abundance; that the tribal savages of fifty thousand years ago or less, who held their annual feasts by the great coasts where shell-fish were easily obtained, and who piled up the refuse in heaps known as kitchen middens; that the rude people who made arrow-heads, spear-tops, hatchets and other implements out of flint and various kinds of stone, with which they killed their enemies or slew their game; the obscure and benighted groups of mysterious families who lived in later periods and left behind no trace of their existence except earth houses and burial pits; the savages, whose skill in iron and bronze aimed only to kill; the lake-dwellers, who pushed their floating houses far enough from the shore to be exempt from the danger of attack, and who

lurked in their open retreat like skulking beasts; the cutthroats who sprang out of the earth in Eastern and Northeastern Asia, overran the Orient, murdered many millions of people, and sent their progeny into China, Turkey, Northern Africa and Spain; the South Sea Islanders, who have deluged their soil with the blood of religious victims for these thousands of years; the black skins of Africa, whose highest moral code has been treachery to friends, and the bludgeon for the unwary; the hordes and swarms of imbeciles that have come and gone in endless succession in the wilds of the earth; the pagans of China, who press the weight of cruelty on all human affections and emotions; the libertine millions of India, who count their empty prayers over deeds of midnight crime and unsoiled consciences reeking with falsehood and guilt; the wild nomads of Arabia, begrimed with the slaughter of countless men, women and children enacted to satisfy their greed; the worshippers of *Isis*, *Osiris* and *Horus*, of the bull *Apis*, the calf *Mnevis*, the white cow of *Athor*, the ape, hawk, cat, ibis, asp, crocodile, frog, dog, jackal, beetle and mouse, to each and all of whom innocent children were sacrificed; the Assyrian and Babylonian idolaters who offered live human bodies in atonement to images of clay, stone and metal, which they declared to be true gods; the Phœnecians and Carthaginians, who believed that *Baal* and *Molech* were controllers of all fate, who danced in groves on high places amid the wild cries and self-mutilations of their votaries, who before and after each battle offered hundreds of their own people as living sacrifices to images of stone and metal; the people of Tyre, who for many centuries made hollow metal images in which fires were built, and whose priests placed children in the idols' glowing hands, while drums were beaten to drown the little sufferers' cries; the tyrant Astyages, who summoned his royal guest Harpagus to his feast, and served him with the roasted flesh of his own son, asking him afterward how he liked the meat he had eaten; the cruel Cambyses, who secretly murdered his brother, attempted to marry his sister, and killed her in the intrigue, and who left his soldiers to perish in the burning sands of the Ethiopian desert; the Persian armies of luxurious drunkards who, sapping Asia of its best millions and driving their lecherous gods upon the little states of Athens and Sparta, melted like wax before the courage of Marathon, Thermopylæ, Salamis, Platea and Mycale; the cowardly demagogues of the crowning era of Grecian liberty, who forced their

politics upon the loyal masses until they rose against themselves and the whole State went under; the sculptors, artists, poets, dramatists, philosophers and heroes of Athens, who, upon attaining the height of ancient civilization, lost all their manhood and virtue in wine, women and lascivious pleasures, and became the prey of mobs; Alexander the Great, who conquered Tyre by building a stone pier two hundred feet wide and half a mile long to reach the island on which the city stood, who laid Egypt at his feet without a blow and founded the city which bears his name, who defeated a million Persians on the field of Arbela, entered Babylon in triumph, and sighed for more worlds to conquer, yet who, in a drunken frenzy, slew Clitus, the saver of his life in battle, and tortured Callisthenes because he would not worship him as a god; the imaginative Greeks, who learned their creed in poetry and told it in marble, who made Nature overflow with deities sprung from Mt. Olympus, beyond the impenetrable mists, and yet sold their religion for cold cash; the Roman senators, who concealed their laws from the masses and adjusted them on every occasion to suit the purposes they had in view; the cruel Tullia, who instigated her husband to slay the king, her father, and rode in her chariot over his dead body as it lay in the road; the inhuman Masinissa, who pretended friendship to the Carthaginian soldiers and, in this guise, allured them to sleep in straw tents, and burnt them alive; the wicked Caligula, who put to death all citizens who disagreed with him, who commanded his grandmother to slay herself, and who cast old and infirm persons to wild beasts in order to rid the state of the expense of keeping them; the patrician creditors, who forced the plebeians to serve in the army without pay, to abandon their farms in times of war, to borrow money of them for seed, tools and food, and be sold as slaves in default of payment; the religious pretenders, who swarmed in Judea and bathed their every act in the sea of hypocrisy; the traitor of Judea, Judas, whose betrayal of Christ was typical of all that division of mankind who hang on the skirts of righteousness for personal gain; Pontius Pilate, the representative judge of all ages, who feared to do justice because of the clamor of the rabble; the selfish mobs who crucified our Lord and sneered at those who suffered in sympathy with Him; the Jews, whose overwhelming twentieth century conceit led to the prophecy set forth in the twenty-eighth chapter of the book of Deuteronomy, that they should be led away captive into all nations, and that their

city should be trodden down of the Gentiles, which prophecy was literally fulfilled when Titus surrounded Jerusalem, slew great numbers, and destroyed their temple; the black-hearted inhumans who tortured and maligned the followers of Christ, and held them up to ridicule, as the bartenders, prostitutes and newspapers now impale all decent people of to-day; the monster Nero, who was taught cruelty by his mother Aggripina, and who drank from her breasts the venom of vice, who poisoned his brother Britannicus, sent his own mother out to sea in a boat especially contrived to fall to pieces and drown her, failing in which he had her assassinated, who set fire to Rome and allowed it to burn for six days while he chanted a poem to the music of his lyre, who killed his wife, caused the great Seneca to be suffocated alive in a stove, beheaded St. Paul, crucified St. Peter head downward, tortured and massacred thousands of Christians whom he charged with his own crime of burning Rome, and laughed to scorn all men who did anything to alleviate the misery of sin and debauchery; the long line of emperors who tolerated every form of heathen worship, respected all religions of pagan tribes, but persecuted and crucified Christian men and women; the pestilential hordes of East and West Goths, Huns, Vandals, Franks, Alans, Allemanns, Longobards, and Burgundians, who swooped down upon the domains of culture and civilization, and enveloped the world in the night of barbarism, retarding its progress one thousand years; the followers of Alaric, who passed the defile of Thermopylæ, blighted the fair land of Greece, destroyed the precious monuments of her former glory, advanced into Italy, sacked the capital, sold her leading citizens as slaves to semi-savage tribes, and enacted the opening scenes of that swift decay which soon reduced Rome to heaps of ruins and rendered the title of "Eternal City" a sad mockery; the savage soldiery of Attila, king of the hideous Huns, who laid waste the great cities of Italy, and left behind him in history no mark save the ruin he had wrought; the pirates of Genseric, who refounded Carthage, gained control of the Mediterranean, plundered for fourteen days the city of the Cæsars, ruthlessly destroyed works of art, bronzes, precious marbles and valuable collections, made their own name of Vandals synonymous with wanton devastation, and drew the curtain on the last act of the Roman Empire which, though tottering for years, now fell to its final doom; the early Germans, who taught that all who died of illness or natural causes went to a land of ice

and fogs, and only those who fell in battle went to Heaven; the Teutons who, by their worship of the sun, the moon, and the great gods Tui, Woden, Thor, Freya, and Saeter, gave us the pagan weekdays of Christian times; the fanatical Mohammedans, who made their converts by conquest, shouting that "Paradise will be found in the shadow of the crossing of swords," who offered to the vanquished the choice of the Koran or death; the Saracens, who pillaged the finest cities of Egypt, and for six months fed the flames of the four thousand baths of Alexandria with the priceless volumes of manuscripts from the libraries of the Ptolemies; the many generations of ancient civilized peoples who permitted the gladiatorial shows to become the standard of their highest tastes, in which men fought each other to the death in open, public theatres, the audiences becoming frantic with excitement, rising from their seats, and yelling in frenzy as the ghastly blow was dealt which sent the rushing blood forth in its ruby stream, at the bidding of the sacred virgins; the lovers of the brutal beast-shows, in which wild animals were displayed in fatal encounters, hungry and tortured lions and tigers were matched with human antagonists or fed with Christian martyrs, among whom were delicate women; the patrons of the bull fights of more recent centuries, founded upon the same bloodthirstiness, and brought to the very doors of our own country by the ever growing spirit of personal liberty and indulgence in conceited vices; the mediæval women of the supposed highest refinement, who cut the throats of captives and read portents in their flowing blood; the boisterous warriors who compelled their wives to till the soil as slaves, and who delighted in the use of arrows, spears, clubs, axes, lances, shields and war-horses; the Druidical Britons, whose religion was a terrible superstition, who worshipped the sun, moon, serpent, fire and other false deities, who performed human sacrifices in the most cruel manner, often filling with men, women and children immense figures or cages formed of osiers, which they set on fire amid the shrieks of the frenzied sufferers; the inventors of the so-called "ordeals" through which every accused person must pass in order to establish his innocence or evince his guilt, and which consisted, even as late as the thirteenth century in England, in thrusting the arm into scalding water, carrying burning irons nine paces, running blindfolded over red-hot ploughshares, or being bound hand and foot and thrown into a pond; the authors of the rack that stretched

open the joints of the victim's body, tore the muscles, and ripped apart the solid flesh; the makers and users of the wheel upon whose spokes the bounden bodies were strapped, and their bones hammered until broken into fragments, to escape which innocent persons were compelled to admit pretended guilt by lies, and to falsely accuse others equally innocent; the geniuses who constructed the scavenger's daughter, a machine that was the exact opposite of the rack in that it compressed its victim into a ball, and was in use down to a period long after the renaissance; the inhuman wretches who brought into use the various devices for producing prolonged agony and turning reason into madness when a man or woman held a difference of opinion on some trivial question of religion; the founders and supporters of the Inquisition, which came into existence on the theory that an unconverted person was a danger to mankind, under which theory Pope Innocent III. sent two Cistercians, Guy and Regnier, to catch and kill the offenders, Gregory IX. gave orders to try all suspected heretics in secret without the right of appeal, prisons and dungeons were constructed all over Europe, including the odious and ill-omened Bastile, heretics were summoned to the three "first audiences," in which the Holy Office did its utmost to wring confessions out of them, after which they were remanded for tortures most cruel and damnable, in the name of the Savior of mankind, and the shattered victims were brought before the holy priests to be told, if innocent, that their confessions to avoid extreme suffering had resulted in the confiscation of rich estates to the Church or, if silent, that they were to be turned over to the secular arm of the Church to be burned in public; the popes, priests, bishops and their retinues of ecclesiastical tramps who fattened on the hideous misery they brought on homes that would have been happy had there been no popes, no priests, no bishops and no ecclesiastical tramps; the divines of holy orders, whose outstretched hands blighted every class and rank of life, who left untouched and unharmed no lofty dignity in Europe, no eminence in art or science, no purity of life, who threatened Charles V. and Philip II., persecuted Archbishop Carranza because of his honesty, smote Galileo, murdered Giordano Bruno, attacked Pico Mirandola, made war on books and learning, suppressed literature and art, and held back civilization for five hundred years, while the heel of dogmatic creeds was pressed down on the neck of progress; the selfish and swinish teachers of narrow

beliefs who crammed into the minds of every age the most astounding idiocies in astronomy, geography and geometry, to dispute which was rank heresy deserving of torture and death; the plotters in the massacre of St. Bartholemew who, acting in concert with Catharine the regent queen, poured before daybreak into the streets of the cities of France, burned the houses of the Huguenots, and slaughtered the men, women and children like cattle, no less than ten thousand in Paris alone perishing from this religious enterprise; the soft-brained fanatics who smelt witchcraft in every shifting of the temperature and executed upon the gallows, at the stake, or by pressing to death, more than four thousand women and two thousand men for this imaginary disease; the aristocracy of England and France who, by their luxurious crimes, invited the vengeance of the great public upon the rotten monarchies of Charles I. and Louis XVI., and brought one to the block and the other to the guillotine; the insincere men and women of the upper classes of France, who controlled society, the court and the crown, who boasted of their lascivious independence, their skepticism, their dislike of morals, their ridicule of noble and elevating influences, who took pride in weakening long cherished truths, laughed at purity, mocked at virtue, and upheld all social vices until the sore had festered to its head and the sterner sinews of the nation crowded it on to bursting in the culminating revolution and reign of terror; the coarse and brutal leaders of English society one hundred years ago who never passed a day without profanity and drunkenness; the notorious pressgang that seized and carried off by force whom it pleased, to be sailors on the men-of-war; the upholders and instigators of systems of bribery whereby justice was uniformly defeated; the maligners of God, of purity and honest conduct, who have prevailed in every age and are the applauded leaders of the people in this very hour; the newspaper owners who accept millions of dollars in annual tribute from the liquor traffic and, in turn, make the use of alcoholic beverages popular by a running fire of abuse, sarcasm and ridicule aimed at the temperance classes; the tremendous proportion of our population who are engaged in this traffic or openly associated with it or its results; the mothers and fathers who set before their children their examples of bravado disrespect for temperance; the clergyman-professor who, carried away by the soft insinuations of Satan, openly espoused the sale of intoxicants at one of the great uni-

versities of the land; the ministers of God who to-day are afraid to offend the tight-fisted, scheming tradesmen of their churches by an open and aggressive warfare upon the hosts of sin, and therefore content themselves with a cowardly neutrality in all conflicts in which the devil and the Church are opponents, avoid unpopularity by strategic positions of quietude in every issue of importance, and get behind the flimsy shield of preaching meaningless creeds and praying to vacuity; the professed converts to Christianity who imagine that they are saved for all eternity because they have come into the Church, yet who never struck a blow to weaken the onward march of Satan, nor threw a javelin into the ranks of the enemy; the men and women who pretend to love the cause of morality, yet dare not take an open stand against the ever onward march of evil; the gamblers of the dive and den and their patrons; the gamblers of the polished drawing-room or the palatial clubhouse and their white-blooded, lecherous brothers, the sleek-eyed gamblers of fashionable society; the gamblers of the race-track, the toughs who pit the game, the jockeys trained in the school of fraud, the owners of horses, the clerks who first stake their own pennies and later on their employers' dollars, the weak-minded youths who insanely hope for profit in their criminal transactions with the bookmakers, the idlers, the men of leisure, the women of the street, the women of the hotels, the women of ultra-fashionable society who boast of allowing themselves to be buncoed out of little fortunes that might well supply the needs of whole families through long winters; the reporters who write alluring articles describing this exciting form of gambling and thus add ever to the stream of victims that haunt the track; the legislators who, for fear of losing votes, sell their manhood to corrupt measures; the officers of the law who secretly connive with evil doers in the hope that they may be continued in their positions; the speculators in the stock exchanges who squeeze the blood from the hearts of their victims as relentlessly as the tiger crushes the life out of the lamb; the calcined souls of manipulators of great corporations who have wrecked others' fortunes for their own greed, driven honest men into poverty, and sat down in the midst of their indolent families housed in sumptuous splendor, and been accredited the Napoleons of finance; the large army of rich men of to-day who dress their wives and daughters and educate their sons with wealth stolen through fraudulent contracts made with the State and National

governments to whose interests they have sworn allegiance; the hordes of politicians who sway the populace into ugly moods in order that they may ride on the crest of change into positions of power where they may plunder the public treasuries; the malignant writers of daily attacks on the officials who repel the blackmail of the press; the crook-beaked, detestable, foul-smelling and nasty-nosed editor of the most contemptible newspaper of the world, who stops at no crime, hesitates at no dishonor, cringes at no wickedness, pauses at no lie, to make himself and his paper a stench in the nostrils of the nation, and whose bony hands, reeking with the sewerage of scandal, obscenity and infidelity, have reared in the city of New York the largest social and literary dung-heap on earth; the reporters and correspondents who steal documents, public or private, and brand the crime as newspaper enterprise, who write pretended interviews with prominent individuals and, being charged with lying, attempt to convince their readers that these prominent individuals are mentally deficient or suffer from loss of memory, who concoct a thousand lies concerning any event which will probably be preserved as history by the credulous masses, who constructed out of nothing but their own gall tons of interviews with Spanish generals in Cuba and spent months afterward in charging these officers with having the audacity to deny them; owners of papers that seek to make cigar and cigarette smoking popular in return for profits received from an immense volume of advertising, well knowing that their gratuitous reading sentiments will add to the list of annual victims to the irresistible habits; the editors who, to gain money and prestige by pretended partisanship, foment quarrels, assail character and disturb the business interests of the country; the men and women who dissect the reputations of their fellow beings for no other reason than to feed their morbid appetites with the ill-fortunes of others; the publishers of books and periodicals that are designed to foster and increase those appetites by supplying in literary form the worst allurements to vice and crime that the financial enterprise, debased cupidity and brutal cunning of human genius can concoct; the members of Congress who, for fear of being spattered with mud, refuse to suppress this rapidly growing evil, and even go so far in partnership as to enact laws directly favorable to these publishers, whereby the United States is compelled to carry, at a constant money loss, millions of tons of obscene and criminal literature even into the very

homes and lives of the boys and girls, and the young men and young women of this republic; the miserable peddlars of impure pictures who, under the cover of sham confidence, trade in these slough-sores for mere greed; the sickly social leaders and pretended patrons of high art who, imbibing the aristocratic crimes that festered to a head in the bursting cancer of the French Revolution, are now repeating that history in this country by parading their immorality in dress, picture, statuary, dances, wines, liquors, gambling and fashionable prostitution; the brewers of beer who, to secure an eternal grip on the lives of those who drink their fluid, have perfected the art of charging it with opium and other drugs so as to wind the coil of habit around the minds and souls of their victims, to overthrow which is harder than to reduce the rock of Gibraltar by the lightnings of Heaven; the adulterators of food who make their fortunes, build their houses, embellish their lawns, clothe their families and feast their friends upon funds accumulated through trickery and treachery in the secret processes of manufacturing spurious articles to sell to their fellow beings; the harpies of trade who, knowing the dependence necessarily placed upon honesty in the preparation of chemicals, nevertheless endanger the lives of invalids by falsehood and fraud in their guaranties of purity; the practitioners in the legal profession who, securing clients, rich or poor, proceed to cup, leech, bleed, squeeze and desiccate them, during which exhausting process they drag their cases in the courts until defeat is a luxurious relief; the judges who permit the merits of cases to be side-tracked before the all powerful pleas of flimsy technicalities, thereby dealing out misery and suffering in the place of justice; the men and women of paramount selfishness and withering indifference who, having the power to protect and to enforce their protestations, nevertheless offer no resistance, but on the other hand actually encourage the steadily advancing line of that solid phalanx of public sentiment which derides purity of thought, honesty of religion, cleanliness of morals and all the bright and blessed doctrines of life; if any person is so illogical as to believe that these created beings will become tenants of a realm of bliss beyond the sky and there be nursed into harmony with the principles which they despised on earth, it may be well to disabuse the mind of such notion here and now, and confront the situation in all its unpleasant realism.

We are living in the psychozoic period, which is an era

of sin. It has already endured for thousands of years; but what time yet remains before its end will be recorded on the face of the globe, is purely a matter of conjecture. That it is to be succeeded by a final age, in which the purposes of creation, as far as this planet is concerned, will be crystallized in a type and race that shall outshine present humanity as we outshine the brute-savage, is as certain as that the earth is a fact.

What should impress us now, as students and investigators, is the less satisfactory condition of our own period with its many centuries of failure. It is an era of sin for which the offenders are no more to blame than the pet cat who eats the pet canary bird. If there are men and women now living on earth who are to be saved out of this wreck, and we believe there are, they are decidedly scarce in numbers and sparse in friendships; nor do we imagine that any voluntary act of their own has led them to the exalted portals. Amid the rubbish of Mohammedanism there is one sensible saying which conveys the idea that only those are able to believe who are permitted to believe; so it appears that the dishonest and immoral classes of every grade of society are incapable of rising out of their temptations.

When civilization shows clearly that its topmost achievements rest so heavily upon the humanity that carries them that the final tendency is to fall, as in the case of Babylon, Jerusalem, Alexandria, Athens, Rome, Paris, London and every great city of culture in America, it must be accepted as a safe conclusion that the journey of mankind toward the stars is parabolic, its highest flight culminating in a downward curve, ending in the slough of degradation. There are two extremes of city life in our glorious country; one is the most civilized, the other is the most barbarous. In the former we find the physical crime called ill-health, attended by disused faculties, sickly minds and the refinement of hectic dissipation; men and women who so far discard the talents with which God and nature have endowed them, that they take pride in nervous prostration, chronic dyspepsia, petrified livers, decayed kidneys, broken-down heart machinery, unused lungs, thin blood, bleared eyes, flabby skin, and flesh that is tenderly sore to the touch; while their value, morally, mentally, physically or æsthetically, to themselves, their friends or the world, is less than that of the humblest toiler in the street. In the other extreme we see the sad picture of self-inflicted distress which shows that barbarism is

an incident of civilization. Here are families of half-fed, half-clothed, miserably housed humanity, led by their appetites and passions to spend dollars for beer and cents for bread; they swear, curse, growl, quarrel and carouse; live in self-created filth, immured by their own vermin, and keep up day after day that endless patter of coin dropping into the tills of the grog-shops, which rolls up the millions that are erecting in the United States every year more breweries than school houses. It can be easily proved that the accumulated pittances spent by these lowest classes alone for vile and poisonous beer will, in two years, pay off the vast burden of the national debt. The charity, chiefly of the middle classes, supports them in idleness; while the wages they earn build new million-dollar breweries. Associated with their appetites is the barbarism that thrives among grovelling and besotted beer drinkers. Yet the sentiment of the people is in favor of personal liberty in this direction, and it is rapidly increasing. In a few years the temperance question will be a reminiscence, so powerful are the combined foes of morality, so active are their talented leaders, and so inactive are the forces of honorable manhood and womanhood.

Sin is simply imperfection, and imperfection is incompleteness. The ultimate goal of creation has not yet been reached; therefore existence is in a state of progress. It is necessarily incomplete. Being incomplete, it is necessarily imperfect. Being imperfect, humanity is logically sinful. The lion charges upon the child, and soon its life has absorbed that of the little one. To the loving mother the act is cruel; but there is no hereafter where the ferocious beast must face a tribunal of justice and receive the sentence of torture and damnation in the bowels of hell while a happy Heaven rolls its landscape over the abyss and its angels revel in blithesome glory. The ignorant savages who have dealt out to their fellow beings the pangs of brutal suffering, the seekers after revenge who have soaked the ground with the blood of their real or fancied enemies, the holy fathers of the Church of peace who ploughed Europe with fanaticism and turned every happy home into a dark and hideous tomb, are no more to be blamed than the spider that killed the child, or the wild beast that tears its victim to shreds. They each and all obey their instincts.

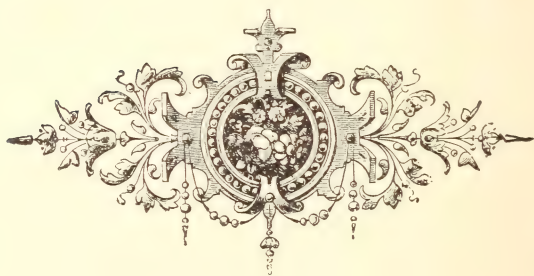
Every now and then we see the statement in some publication that the world is growing better. There never was a moment in the history of Babylon, Jerusalem, Athens or Rome, when

great and good men, wise and thoughtful men, did not express and honestly believe the same sentiment. Even in those heroic days of Greece, when virtue, art and purity received their stimulus in the severe discipline of simplicity, the astute philosophers saw the age improving; but when the finely chiselled characters that grew out of that rare system of living pursued their instincts to the higher planes of pleasure, adding luxury to culture, and indulgence to selfishness, the best thinkers of the times knew that the world was growing better; but civilization had reached its zenith; the best minds that ever existed had been developed; the farthest limit of human culture had been touched; and the race swung round the parabolic curve on the downward path. There is no other recourse. The world is growing better; and that the turn is being made, is as plain as that the rocket, tending upward to its explosion, overfalls itself and plunges to the dark vale below.

Some good hearts tell us that no God of justice would create men who are to suffer and die in this world, unless there was a future reward in another; that humanity is not to blame for being born as it is, having had no choice in the matter; and that all the turbulent misery of this life will find sweet peace after death. The sweetest peace is the long sleep of oblivion, when turbulence and sin form the basis of life. Either it is true that all human beings are to survive death, or that some are to perish. All we know of this matter is to be ascertained from one of two sources, if not from both; either from the facts of nature, or the statements of the Bible. The good souls who tell us that no God of justice would create a being that was to perish, must remember that the Bible is the Word of God and the source of information concerning Him; yet the Bible tells us that God did create beings who were to perish; that the entire population of the world, numbering millions, were so wicked that He destroyed all but a little group of eight, having repented that He had made them. As badness does not follow an era of universal goodness, it must be true that their parents and grandparents, and long lines of antecedents had been wicked as well as the immediate generation that was destroyed. If God repented that He had made men, it must be true that He was powerless to improve them; and, as His omnipotence extends over this life and that which is to come. His inability to improve men must have applied to both worlds; and their destruction in this was their end once for all. Nor could any

sensible person conceive of the Creator killing millions of beings who were so detestably wicked that He repented having made them; and, after they had been annihilated to be got rid of, admitting them to Heaven and eternal happiness. If they escaped from hell, it was more than they had a right to expect. When they perished, it was their end. So, likewise, their ancestors must have been doomed to the same oblivion following their natural demise. This is the Biblical source of information.

Every page in nature tells the same story. The more closely we study the earth and its processes, the more clearly we find the Bible corroborated. The latter tells us of other occasions when great bodies of people were destroyed by the direct act of God, on account of their wickedness and utter worthlessness. So, whichever way we turn for information, we find it true that created beings were brought into the world to be destroyed; and all the testimony that bears the stamp of genuineness points conclusively to the fact that the wages of sin is death,—death to the body and death for all eternity.



CHAPTER XX.

ORIGIN OF RELIGION.

[628]

RELIGION is a blossom on the tree of nature.

This is the 628th Ralston Principle. It represents a law.

It requires but two persons to originate a religion. If one person only had ever come upon the earth, he would never have witnessed death; and, as he would be powerless to impress his convictions upon the animals about him, there would be no use for a religion. It would be impossible, however, to place any two human beings on this planet within sight of each other, without finding a creed growing out of their very intercourse. When one who has talked and interested another in the flesh, is stricken dumb by the hand of a mysterious destiny, the survivor attempts to solve the problem. The departure of loved friends and relatives, from the bourne of the known to the land beyond the impenetrable mists has brought more stout men to religious convictions than all the theology and preaching of the world combined.

If the churches were demolished, if the Scriptures were destroyed, if the hand of sacrilege should lay low every holy altar on earth, the yearning after the society of the beloved departed must quickly create a religion that would assume the stature of the minds that molded it. When ties of sweet companionship, bonds of pure affection, or golden chains of happy love bring two lives together in rapt devotion each to the other, the sundering of that union by the cutting knife of death serves at once to establish a hope that the soul may survive the wreck of matter, and the friendship be revived in other climes. This of itself would lay the foundation of a religion. But the afflicted mind in moments of despair looks plaintively to calmer judgments, and eagerly absorbs every tone of encouragement and every word of hope. This would create the priest or minister; and there has been no age when the natural services of such advisers would not give rise to the order of the clergy. Men love power; they cherish attention; they yearn to be thought oracles of wisdom, and when their explanations and

prophecies are listened to with wonderment, they soar aloft to new heights of pleasure, made dizzy by the flattery of worship.

This principle is seen at work in every community however small or large. The man who is able to prophesy the weather for the morrow is puffed up with pride if he finds even a little child who believes that the weather will be as he predicts; but when a case of actual occurrence coincides with his foretelling, and people voluntarily seek his opinion on the weather of another morrow, his puffing is a very trivial incident compared with the Falstaffian bloating that follows. This personal feeling is thoroughly human and natural. We doubt if any stronger motive can be found in the world. The weather contains mysteries, but none that are the equal of those connected with death. In times of despair the strongest men and women cling to any comforter who commands their confidence. Goodness, real or apparent, magnetism, superior leadership accompanied by a keen knowledge of human frailties, will give birth to a religion and the office of priest in an incredibly short space of time.

It is useless to deny that this is the primary process whereby all religions are originated; for it is a matter that is capable of exact proof. No better line of study and observation can be found than this; and, to the mind that seeks the labor of thorough investigation, the fruits of proof are abundant. Nor can it be said to conflict with revealed religion, which is the fairest blossom on the tree of nature. The bad logic of theologians who tell us that immortality is proved by the universal thirst for a future existence, that God is proved by a universal believe in a supreme power, and that religion is proved by a universal yearning after spiritual comfort, yet that no other creed but theirs is the right one, need not be charged to the blossom, nor to the tree itself, but merely to the ignorance, often well meant, of self-appointed priests and preachers.

It is true that there is a universal thirst for future existence; for no tribe and no people, except in cases of peculiar beliefs, has been exempt from this hope. Even class and race divisions fail to draw the line of separation in this regard. It is quite probable that the brute-savage had some form of worship one hundred thousand years ago. Long before the Caucasians were created there were numberless tribes sacrificing their fellow beings as peace offerings to deities of some kind or other. No collection

of humanity has been too barbarous and too degraded, and no nation has been too cultured or civilized to possess a religion, a deity and a form of worship. You may place the children of savages with the offspring of refinement and learning, in any obscure part of the world before they are old enough to have imbibed a knowledge of any creed, and you may ostracize them from all mankind until they are of mature age, untouched by the grace of any established belief; and, as soon as reflective thought sways their minds, this irrepressible bud of nature will unfold its blossoming leaves until the full-fledged flower of religion will shed its radiant beauty over their daily lives.

[629]

All nature tends to blossoming.

This is the 629th Ralston Principle. It represents a law and an impulse. Its operation is seen in so many ways, and is so entirely without exception that its mere assertion carries the proof of its truth on its face. There is the physical blossom; there is the vegetable blossom; there is the mental blossom; and why should there not be the soul blossom? In the simplest form of illustration we see the tiny plant burst open the seed from which it springs, send upward the shoot that supports the foliage, throw outward the branches on either side, form the twig that sustains the leaf, shape the bud, open its petals, paint them in appropriate hue, crystallize its phosphorus, or mind-material, into seeds or germs of its own life, mature, ripen, fail and die; leaving behind a multiplied offspring which are destined to repeat the process until their lives are cut short.

Life runs from seed to seed, whether in one form or another. In the human race we find this true, but not as we see it openly in the plant. The female womb is developed from its embryo; the ovaries tend ever toward their ripening, and they mature exactly the same seed-life that the plant constructs. So similar are the processes in principle that poets have named the bursting open of the egg the flowering period of woman, and her so-called sickness has been termed more properly the flowers. Like the blossoms in the garden, they are barren unless fertilized by the opposite sex. This is true in all life, animal and vegetable. Birds go in pairs; beasts associate; and plants mature no reproductive seed unless the male and female flowers unite. It was by a knowl-

edge of this law that raisers of strawberries were able to turn barren plants into profuse fruiterers. If you separate the male flowers from the female, none of them will mature berries; restore the two sexes, and they will bear abundantly. In ways peculiar to their kind, every species of life, animate and inanimate, is charged with the same function. Whether in the concealed egg of the mammal, or in the full opened flower of the plant, there is the tendency to blossoming and the creation of the reproductive seed.

When any life commences it seems as though the impulse of its climax begins work at the very start. Ambition leads to some perceived end; hope has a distinct attainment in view; and every specimen of existence seems endowed with a knowledge of the duty with which it is charged. Study the climbing eagerness of the corn, and note how every step in its growth leads to the nestling ears, the tassel-flowers, and the golden seed, after which it realizes that its usefulness is gone and its career at an end. The beautiful child, taking on new functions as the little life develops its graver duties; budding, blossoming, ripening to its seed; and keenly nursing a new-born passion that floods its life like a cloud of fire until some sweet affinity breathes into its heart the interpretation of its meaning, is but repeating the oft told story of nature.

Bound together by the closest ties of relationship, man and plant life may be studied in common; and it will never happen that the law of one will contradict the law of the other. There is no true principle that applies in one case that is not fully applicable in the other; the only difference being one of scale or rank. Thus the seed of the tree is the union or collecting together of the phosphorus, or mind-matter; the brain of beast or man is the drifting into a larger mass of these same particles of mind-matter; and it could never happen that man's brain would be formed unless plant life had collected its seed to be eaten by man. In other words, the seed of the plant is a collection of its mind-matter, and the brain of man is a collection of the seed. Remove the seed-bearing tendency of plants, and man's mind would be an impossibility. The plant blossoms for the purpose of producing seed; and the mental proclivities of man blossom in his brain. Thus nature forms its purpose and sees its goal, even in the simplest steps of vegetable growth.

This tendency to mature any kind of life into the fruit of

some blossom, is so clear that it furnishes us a key to aid in solving the hidden mysteries of creation; not that it necessarily solves them, but it aids in doing so. The principle is an exact one. What may seem a variation, is merely another use of the same law. Everything culminates to a head or climax. If we study the blade of grass we find an impulse within every cell and fibre of its being, tending toward the blossoming of its life in the seed. If we leap to the extreme of creation, we find within man, from the brute-savage to the highest specimen of civilization, an ever present impulse reaching upward toward the blossoming of something akin to the soul, and this effort is called religion.

If the hope of immortality were founded upon an invention like that of the steam engine, or any of the thousand marvels of the mental blossoming of the present century, we might deem it a mere construction due to this kind of genius; and in such case it would appear in one country first, and have its origin in one time and place, as all inventions have done. But the religious impulse springs into being of itself, and in all ages, countries and climes, amid all classes of people, high or low. It is not something that may be called a part of man; it is man himself. To kill it out of humanity you must exterminate the race. As each age of change for the better has always been foreshadowed by the impulses of the past, so this all-pervading effort of the human heart to evolve its soul-nature, presages the next step of the future. We find the impulse at work; we see the forming petals of its blossoms in the religions of to-day; and we have a right to expect the seed, and then the fruit.

It is important to ascertain if the advance of the religion of this age is of that nature which warrants us in regarding it as the fruit of the blossom. We must either settle this question one way or the other at this juncture, or else admit that it is incapable of solution. Certain facts help us. First, it is true that all humanity is religiously inclined. The exceptions are found chiefly among civilized people whose good sense tells them that creeds are artificial forms of religion, and this leaves them unaware of the undercurrent that flows steadily on in their natures. Second, it is true that life is progressive; creation never stands still; a step is a plane of existence, not the end. Third, it is true that the progressions of the past have moved from matter to vegetation, from vegetation to animal life, and from animal life to mental force;

thus showing a departure out of the condition of one era into something always higher, but at the same time founded upon all preceding conditions. Fourth, it is true that each step is evolved from an impulse that has manifested itself clearly in its immediate predecessor. Fifth, it is, or is not, true that the universal religious impulse of this psychozoic period is the forerunner of the next step in the progress of the earth. It is here that the problem confronts us; and it is at this very point that we must meet it.

Our preceding principles bear somewhat upon the question at stake. We find that the fountain is ever seeking its head, and that its head is capable of perfecting what it has undertaken. We cannot, and will not, admit that God is imperfect; we certainly, therefore, will not admit that He is incapable of perfecting what He has undertaken. Man is clearly not the goal of creation; for to admit this would be to acknowledge what every thinking person knows to be untrue, namely that man is the best that God can do. Indeed, all devotees of religion tell us that man is imperfect in this world, but will be perfect in the next. This we believe to be true, in just the same sense that the Bible states it to be true; but not as the interpreters of the Bible teach it. They contradict that great work by drawing conclusions entirely unwarranted by the text. Admitting then that imperfection is stamped upon the human race, we are absolutely convinced that creation is still incomplete, and we are a step in its progress.

The universal impulse toward the fruits of religion is a natural effort of the race. If it is the next step beyond imperfect humanity, it will appear as a thing apart from the incompleteness of the age; it will be founded upon all present and past conditions, yet rise distinctly and clearly above them to perfection itself, unless there is still another step to be taken beyond that. The nature of the religious impulse of this era will, therefore, answer the question as to its being that final step toward which existence tends. In other words, if religion, natural, revealed, or any other kind, is a thing of perfection, it must be accepted as the goal of creation; the fruit of the blossom of this psychozoic period; but if religion is not perfection, but only a step toward it, then it may be said to be the blossom and not the fruit, its many creeds being the many petals of the flower; but its seed, uniform and unvarying, a thing of the future. In solving this question, the next principle is an important means of help.

Every religion reflects the character of those who profess it.

This is the 630th Ralston Principle, and presents a fact as well as a phase of humanity. This law settles at once the doubt that has led up to its introduction. If it is true, then it tells us in the most emphatic manner that our religion is not the final step in existence, for it is a thing of imperfection and incompleteness. That it is true, is seen by even the merest glance.

There has never been a time in the history of the world when a religion ever departed from the character of the people who professed it. We see this law verified to a nicety in the individuals of the highest civilization, and broadly set forth in the degrees and shades of humanity of lesser rank. If you go to Zanzibar you will inquire, in advance, what kind of people live there; and if you have any knowledge at all of the history of human nature, you can satisfy yourself of the nature of the religion indulged in, even before you land and see them. A savage will have a savage religion; a barbarous form of worship will reveal a barbarous people back of it.

By way of illustration let us imagine a nation, a real nation it shall be, whose worship is conducted solely by priests. This does not narrow it very much. You are to guess the nation, if you can; or, if not, then the rank of the people in the scale of civilization. The priests hold absolute sway over all classes, high and low. The affairs of government, the education of the children, the use of books and other sources of information, are controlled solely by priests. Tell us, if you can, how high up or down in the scale of civilization are the people of that nation? What would you think of the United States if it was ruled by priests or religious leaders; if there could be no learning, no news, no books of information, no decisions of the courts, no conduct of affairs, no business, no farming, no movement of railroad trains or steamships, no delivery of the mail, no enjoyment of property, no freedom, unless priests or religious leaders permitted it, controlled it, dictated it, and imposed such limits on it as they saw fit? The very spirit of civilization rebels at the thought of religious interference with the affairs of state; but that is because of numerous creeds, and the jealousy that compels one set or denomination to watch the others. Before Luther protested against the selling of

pardons of sin for cash, there was but one religion in the civilized world, and that was the Roman Catholic faith. Under its rule, all state and secular affairs were conducted by the Church. The king ruled the people; the cardinal ruled the king. Had the Catholics not sold their pardons of sin for cash, but given them away freely in return for sincere repentance, then Luther would not have protested, there would have been no Protestants, and the cardinals would sit in the White House at Washington with bishops at the north wing of the Capitol, and priests at the south wing; unless civilization, clothing itself with the right to read books not written by priests, could secure the knowledge necessary to liberate its wings and give it flight above the bondage of fanaticism. Had not some such cause as Luther's awakened mankind to its senses and led to the overthrow of papal tyranny, it is perfectly safe to say that the earth would still be flat, and the stars and sun would be revolving around it as in those happy days of yore when knowledge was a capital offence.

We asked a group of Presbyterian doctors of divinity if they believed that the government of the United States should be controlled by the Church; and they all said no, that it was not the office of religion to rule in secular affairs. We asked the same question of a group of Methodist doctors of divinity; and they said no, that it would degrade the Church to step into politics. We repeated the question to other doctors of divinity of other denominations, and all agreed that it was a mark of a debased civilization when the people permitted religious leaders to govern them. They referred to the many repeated instances in history where this fact was duly proven. They showed that the savage tribes of to-day are terrorized by religious teachers; and one and all stood true to the principle of government separation from the affairs of the Church. By this we see the one great fact standing out in clear relief: that religion is too imperfect a thing to be used in controlling national life. The higher up we rise in the scale of civilization, the less influence religion has in the functions of government.

We look more closely into the principle which is under discussion, and narrow our description of the people whose forms of worship are to furnish the key to their character. We saw that they are ruled by priests. We come now into their midst, and study them more closely. Here is a fine pile of marble, darkened

and stained by age and use. A procession of chanting men moves this way, attended by the great populace almost in tears, their heads bowed at times in deepest sorrow, and again raised in sublime adoration. The music is impressive; the deep, full, rich tones awe the soul; the fervor and sincerity carry conviction to our doubting hearts, and all nature sheds her spirit of approbation on the solemn scene. They come to the marble block, and prepare it for their services. With eyes imploring pardon of the unseen gods for sins of overwhelming abundance, these earnest, throbbing souls fall down, and worship as best they know how. At length a girl is brought forward to the marble. She is of fine figure and expressive features. They strip her, lift her to the summit of the pile, and lay her down with face toward Heaven, all the time chanting exquisite music, and breathing prayers for the pardon of their sins. The priest of priests ascends by steps to the conscious maiden, looks benignly upon her comely form, and knows that she is of that tenderness of years that most beautifies girlhood, a fitting tribute to the gods. With gentle grasp upon a finely sharpened knife he traces a line upon her breast, but does not plunge the weapon; it is enough that he cuts accurately and well, while her cries of pain are drowned by the toot of boisterous instruments. His dexterous skill carves out the heart, which is held aloft, and then placed upon an urn near by to be consumed in flames, while her ruby blood flows over the marble block in every direction. This form of worship is indulged in by certain people of to-day, and by many nations in the ages past. Is it in the United States, in Canada, in England, Germany or France? Where, then? You will say that no civilized people will permit such a wrong. Yet this very thing that you call a wrong, has been the most beautiful form of worship among a majority of the human race for thousands of years. Civilization protects human life, elevates woman, and lessens the use of cruelty; so you will say.

Many centuries after the Greek ascendancy; when the topmost notch of mental achievements was reached; when the best fruits of the best brains that the Caucasians ever produced had appeared in the scholarly philosophy of Bacon, the sublime genius of Milton, and the towering grandeur of Shakespeare; in the foremost country of the globe; amid her atmosphere of literary splendor, a girl of blue eyes, of white and beautiful skin, flowing hair, graceful mien, and tender refinement, was led to the stake. She

was no ordinary creature, but of noble descent; a sweet maiden of less than twenty summers; one who loved her fellow mortals, for her charitable kindness had fed and clothed the poor and relieved their distress many hundred times. She had never spoken evil of any one, for she had never thought evil. She loved Christ and so declared; and her life had been full of that best of creeds, practical religion. On some question of subtle and musty meaning she had failed to satisfy the churchmen, and they condemned her to be burned to death. In hoping to agree with their hair-splitting creeds she overstepped their meaning; and so the Christian Church sent her to the stake. Coming down through all the centuries was that delegation of power from the apostles to their successors, even to the time in question. If Christianity had survived at all, it was represented by these churchmen; and it was civilized Christianity, therefore, that burned this beautiful girl. In that great nation, in the flower of her culture, the sole delegates of the most respectable of all religions stood forth and proclaimed that the maiden must die for some slight and unimportant variance of belief, a mere faulty operation of the mind, a failing that any girl might indulge in and yet be as pure as the Madonna. But note the scene that is enacted. The girl is tied to the stake, and the fagots are placed about her feet. Twelve ministers of the Gospel stand and sit about. Their theme is forgiveness, peace on earth, good will to men. They give orders that the flames shall burn slowly, lest the smoke shall suffocate her, and end the agony too soon. To them—these twelve ministers of the Gospel, these apostles of love, these cultured and civilized doctrinaires—the cries of pain, the sobs of anguish, the wreathing features of horrible human suffering, were meat and drink of joyful satisfaction.

Yet they were the sole legates, the high dignitaries, the ministers plenipotentiary, of the entire Christian religion. As the best blood of the aristocratic “four hundred” of New York City has come down through the lecherous criminals of a few centuries ago; as the best Hebrew population has been strained through the cancerous debauchees whose universal wickedness made God stand aghast and repent that He had created them; as the most devout Catholics of to-day have no creed other than that which has been handed down through the blood of the Neros of the Inquisition, so there is no Protestantism that has not come to us through the holy men who lighted the fagots of the martyrs.

In the reign of Elizabeth the greatest minds of all time were produced. Their equal may never be known. Yet in the reign of Elizabeth the machines and instruments of torture were more in use than at any age before or since. In a single generation the Catholics and Protestants three times exchanged power. A sincere believer in one of these creeds under one sovereign would be non-plussed as to what to believe under the next. Honesty of conviction was out of the question. To most worshippers it was a matter of guesswork; those who hit it right were privileged to burn to death those who hit it wrong. What kind of religion do you take that to be? Certainly, if the chosen and beloved people of Jehovah deserted their God in the Old Testament days, He deserted His worshippers in the later centuries.

None of these things must be charged to the Church or to its creeds. There is no fault, and no one is to blame. It is simply the working of that principle which tells us that every religion reflects the character of the people who profess it. No law in all the thousand operations of the universe is more exact and more vital than this. It never varies. Among savages it implants a savage religion; among brutes, a brutal worship; among barbarians, a barbaric creed; among the multitudinous imperfections of civilization it produces a corresponding mass of fanaticism; and all this variable growth of weed and plant, from the bloody nightshade to the pale lily, is the bubbling up of that impulse in all humanity which is now forming the petals of its blossom in advance of its ultimate fruition.

It will be seen that religion keeps exact pace with the natural imperfections of men and women. That you are not stretched upon the rack to-day and tortured, is due to secular laws, not to the Church. This is well understood. It was the great purpose of legislation to deprive the Church of its domination over the thoughts of men. It makes no difference what creed may be in the ascendancy if it were able to-day to shackle the arms of secular law, you would be as likely to go to the stake for your beliefs, as were your ancestors a few generations ago. Safety of life and limb is not due to the softening grace of religion, but merely to the fact that the judgment of lawmakers declared that this fanaticism had gone far enough; it was time that common sense stepped in to shield noble men and beautiful women from torture at the hands of Protestants and Catholics. You may select the

fairest creed you will, and let its followers have full power over the administration of the laws as they did some century or more ago, and you will find no denomination so strong in the love they preach but they will practice all the cruelties and barbarisms of the most civilized epoch in the history of the Church.

This blossoming flower on the tree of human nature is just as imperfect as the humanity it emblazons. Whatever direction we turn, we find this law at work, inscrutable yet inflexible. The coldness, the selfishness, the heartlessness of church members may be found wherever these qualities predominate in society. Rev. Andrew B. Chalmers made the following experiment. He says: "I was sick, some in body and much in soul, because I felt that the Churches did not have 'compassion on the multitude, because they fainted and were scattered abroad as sheep having no shepherd,' Mat. ix. 36. I felt this in my own work. I was so sick that my physician told me I could not preach on Sunday. On Sunday afternoon I felt better, and told my wife that I was going to see how far the Churches believed on Jesus Christ, and whether or not they believed on Him in respect to the ones with the 'gold ring' and 'the gay apparel.' I would have preferred to attend my own church, and see how my own congregation welcomed the stranger and the poor man in poor clothes, but I knew I could not do that without being recognized. I dressed myself in clothes better than the average man who works on the street at \$1 or \$1.25 per day can afford. The clothes were not ragged. They were not dirty. They were not the clothes that a man would work in on the street. They were such as he might possibly have for Sunday wear. I went to one of the representative churches in the city of Cleveland. I do not think this church I visited is more to be blamed for what followed than the rest of us. I am dealing with a condition. The church I visited pays the pastor \$5,000 to \$8,000 a year. I went in during the playing of the voluntary on the grand pipe organ and when the worshippers were entering. I stood in the aisle and looked down while group after group of fashionably dressed worshippers in their 'gay apparel' were shown by ushers to the best seats in the church. I stood there so long that I began to be embarrassed, and had to recall to myself again and again who I was, and why I was there, to insure my continuing to remain under such trying circumstances. I tried to put myself in the working-man's place for the evening, and yet I had to remind myself that I

was not a workingman, and that I had better clothes at home, before I could be willing to carry it out. I almost felt tempted to tell who I really was to get recognition, but I refrained. When the men with the silk hats and those in fashionable attire had been given seats down in front, around me, and almost over me, an officious usher, evidently feeling that I was cumbering the ground, pointed out to me the last seat in the house. He had to bring me back a considerable distance to give me the seat, for I had advanced some way down the aisle to see if I might get recognition. I was not told in so many words that I was not wanted. There was no one at the door with a club to knock me down, and drag me out because of my impertinence at coming to the church of Jesus Christ, the carpenter of Nazareth, in the clothes of a carpenter. I felt that if Jesus had come to that church that night it would have been with the words, 'Woe, unto you, Scribes and Pharisees, hypocrites, who tithe of mint and anise and cummin, and neglect the more weighty matters of judgment, mercy and peace.' After the service was out I stayed around to see if I would be sought out and asked to come again and made to feel at home finally. After standing around for a time, and watching the rich greet the rich, and no poor there to greet me, I wandered home sicker than when I started out. I was sick in body and sick in soul, for I love the Church, and it hurt me to see the apostasy in the life of the Church, which is so much worse apostasy than that of doctrine." That Dr. Chalmers has correctly described a prevailing condition is conceded by everybody who is familiar with the facts. Can you name any church where the poor are as welcome as the rich?

This universal law of imperfection is a valuable one; and its importance should be clearly understood. Were it true that the details of our black chapter were surmounted by the white purity of religion, we might safely assert that Heaven is but one step away; but the fact is that religion is an exact reflection of the character of those who profess it. By this we learn that it has a department of its own that is undergoing development contemporarily with the physical and mental natures. It points conclusively to the evolution of the next and final step in creation, the era of the soul dominancy. All the natures of humanity have been manifest from the beginning. We do not take on something new, but unfold that which has been present in all the past. Even when the physical was predominant, or where it is so to-day, the soul is

there in quiescence. When the mental takes the lead, the soul part unfolds so much the more. This is the psychozoic period of existence. Mind is at its high-water mark. It can never touch perfection. It is not destined to reach beyond its already glorious achievements. A straining after more knowledge results in breaking the mental powers into specialties. There is the limit. Fettered by the imperfections of this era, man is chained to the level of the mind, and there he will remain until the next step is taken.

We who profess religion assume too much through our ignorance; yet it cannot be helped. We can never be in touch with the truths of the universe as long as we yoke our minds to the silly earnestness of the obstinate people who carry the religion we have described. A little more air, more sunshine, more acquaintance with the tremendous facts of life will conduce to health of thought. See how easy it is to originate a religion, or rather how easily the impulse of the human heart blossoms forth on slight cultivation. A good man in the far West employed on his ranch a rough cowboy, who was a native of the country. The latter had been isolated from his fellow creatures for the greater part of his life. He considered it right to kill an Indian without provocation. The good man reasoned to himself: "Now if this fellow will kill an Indian, he may attack me when I am asleep. I am in his power; I will create in his mind a fear of the consequences, if he should slay me. But that would be useless. He well knows how easily he can evade the hand of justice. There is no earthly punishment for which he has the slightest fear. He also knows that he may commit murder so secretly as to cover up all clues. No human eye can reach him; and this he well understands. I must, however, do something to protect my own life. There is but one recourse; I will tell him that there is an unseen power that sees into his mind and heart, that looks down from above on his every deed, whose eye he can never escape, and who will punish him with terrible vengeance if he ever kills a fellow being; but who will reward him if he is good. I will make him believe this; for I will tell it to him with such terrible solemnity that he will be awed into accepting it. He will ask me how I know, and I will tell him that the supreme power came to me in a vision, and told me to tell it to others. This will convince him."—Here are all the elements of religion, and of all religions.

If you will analyze this statement you will find that it con-

tains the very pith of human motive in that it concocts a scheme whereby criminals and sinners generally may be deterred from wrongdoing under circumstances where human detection would be impossible. The unseen power is, in every religion, from that of the savage to that of our fashionable Cleveland church, described as all-seeing, ever watchful, so that a felon bent on secret murder might be deterred by this thought. There never was a minute in the history of the human race when the law of self-preservation would not make use of this doctrine to frighten the ignorant. It is natural. It is thoroughly human. Had not revealed religion stated this doctrine, ordinary policy would have invented it. There is nothing that could take its place. It had to be.

All the elements of religion and of all religions, are present in the statement of the good man quoted in the foregoing paragraph. First, there is the unseen power, or deity; second, there is the all-pervading eye that sees into the heart and brain; third, there is the motive to make men good by plunging them into the chaldron of fear; fourth, there is the punishment if they do wrong; fifth, there is the reward if they do right; sixth, there is the impressive solemnity by which this fear is made to penetrate; seventh, there is the proof of the assertion in the allegation that the unseen power appeared in person and entrusted this command to the individual who is endeavoring to terrorize his fellow creatures. All this is a study in human nature; it is full of human motive and crafty policy; yet it is the basis of every religion the world over, from the beginning of the race down to the present day. If you do not believe it, take up the study more carefully, and acquaint yourself with the facts. We have seen this law at work in many ways. It is used by non-religious parents to deter their children from attempting to do wrong when others are not watching them. It is used in rough life and in cultured life.

It is thus seen how readily this impulse, known as universal religion, comes into blossom. Perhaps it is ordained that human motives should be employed to arouse it. Because it is stimulated by selfish policy and made known through falsehoods, it need not therefore be fraudulent. We have heard scores of earnest, honest men and women, speaking in religious meetings, declare that they had seen the Lord, and that He came to them in visions with commands of one kind or another. Every person has heard such statements from others. In the flush of zeal, the ever

flexible and picturesque mind may see things and hear sounds of every conceivable character. There is no limit to the flights of the imagination. It is easy to prove that what the brain fastens itself upon it will conjure up and see or hear.

A false argument is that presented in the process of reasoning which says that a good thought can come only from a good person, and that a good person cannot tell a falsehood; therefore the good thought is perfectly honest, reliable and trustworthy. This is not true. A good thought may emanate from a bad heart, if policy dictates it. Thus the man who fears that certain ignorant persons will attempt to take his life, says: "If you do good, and never lie, steal, or kill, you will go to Heaven; otherwise you will be punished in hell. These things I know, because the supreme unseen power appeared to me in person and told them to me."—Here it is a stroke of policy, under the law of self-preservation, to seek to deter others from committing crimes not easily detected on earth. If the men addressed believe the speaker, they will not do him harm for fear that what he says may come true. Yet his first statement is brimful of goodness. The argument that only a good man could utter it, and therefore it must be true, is very weak and faulty. There never was a devil who did not proclaim good things whenever it was policy to do so.

The impulse of religion is so strong that it often needs but little stimulus to start it to blossoming. Do you think that Mohammed could have secured millions of fanatical believers in such an incredibly short space of time, if there had not been that widespread thirst for religion, especially as he presented a new creed to pagan minds not especially adapted to receive it? Or, do you think it would have been possible for the Mormons to have grown to such numbers, if men and women had not been naturally endowed with the impulse necessary to this sudden bursting into blossom? The Book of Mormon is a good book. The scheme of polygamy was a separate policy. There are persons to-day as sincerely attached to the sacred work of that creed as any of the warmest worshippers of the Bible. You may select any hundred persons from the best community you please, where the Christian religion is preached; and then select any hundred from the best Mormon community of Utah; and the closest comparison will satisfy you that in morals, virtue, sincerity and real character the latter will excel the former by a decided percentage. This can be proved.

We speak from a sense of justice. The facts are attainable. We do not propose to argue with the man whose back is turned to the risen sun and who does not believe it is yet morning; but if any person is willing to look and see whether the sun is up or not, he may have proof of it. We assert that the Mormons are gentle, sweet-dispositioned, honest, sincere and virtuous, in greater degree than the corresponding ranks of others; and that every grade is found among them. We also assert that, when the sincere Mormons place their faith in the Book of their religion, they do so with the same veneration that a Christian feels for his Bible. Yet, in spite of this sincerity and this veneration; in spite of the moral and elevating influence of the Book of Mormon, we do not hesitate to declare that it was conceived in fraud and promulgated by a trick; it was merely the attempt of an experimenter to see what results he could achieve, and what power he could gain by a pretense that God had written its teachings and buried them in the ground. The man who did this might well be proud of the success he attained. It, of itself, would be a sufficient reward for the deception. Thus good, sprung into existence by falsehood, becomes the instrument of ennobling character and elevating the moral standard of a people. Had the Book of Mormon been written and published nineteen hundred years ago, every civilized individual on this globe to-day would be a Mormon. This is the inevitable law of the human mind. After all it does not matter by what process a religion starts into being. What seems to us a fraud, may be an intended method of birth. You may charge every sin imaginable against the introducers of a religion, and yet the principle introduced in the religion may be the flower of nature in all its sublime purity, stained only by the humanity it touches. It would indeed be surprising if any system, no matter how good, could, in taking origin, disentangle itself from the imperfections of earth.

The many dark statements of this chapter are justified by the facts. It would detract from the true value of this work if beauty of promise and the gilded glow of glory were spread all over its pages to appease the gloom of the human heart. The truth is better; for it is honest. It is safer; for it points out the dangers that lie around our path. No man has a right to charge us with a disbelief in God; for we believe in Him as He is in fact, and we are not afraid to state the fact as it is. No person can charge us with a disbelief in the Bible; for we believe in it as it is in fact; to

believe more than the truth is to be false. The world has been bountifully blessed by the Bible, and bounteously cursed by its sophistical interpreters. We do not cater to the whims of ignorance, nor do we seek the good opinions of dishonest men and women. The truth is black in this psychozoic age. The human heart is wicked. The picture of life is set in a background of angry skies, turbulent waves and gloomy shore lines; relieved by a few gleams of straggling light. The optimism of sugar-minded writers is either imaginative dreaming, or wilful untruth. Honesty is better than slippery praise.

If there is a spirit of evil or personal devil, he certainly made his malicious influence felt when he established the creeds of the Churches; for it is on these rocks that humanity, when even at its best, has split and fallen apart. How any sensible person can for a moment place value on a creed, it is hard to conceive; and, in this one direction alone, is seen the power of an error to so warp the mind as to make it incapable of discarding a mountainous wrong. The man who first diverted the blessed religion of Christ from its simple, single purpose of saving souls through the doctrines of peace, and made the first split of that sublime faith into selfish creeds, was the direct messenger of evil. Judas Iscariot betrayed his Master, and sold Him unto death; and He rose to life again; but the man who originated the first creed betrayed the heritage, and assailed the divine gift of the departed Savior; and all that was left to humanity was spilled upon that rock of selfish bigotry. If you wish absolute proof of the imperfection of the civilized mind, you may find it in this one fact: the best scholars of the world, or at least a majority of them, who inherit a belief in some creed, are incapable of perceiving its worthlessness on the one hand, and its destructive power on the other.

Another evidence of the mortal weakness of mankind is seen in the belief that religion must needs be driven in one channel and held harnessed to one course, in order to be the true. The man who honestly clings to the idea that there was no religion on earth before the time of Christ is too stupid to be argued with; and he who thinks that all the ages and all the realms of the world have been denied this blessed boon, except the limited number who have been contained in the folds of Christian progress, is certainly not acquainted either with the theory of existence, or with the facts. It must be conceded that religion is an impulse

that will bubble up through the clods of flesh into visible expression, no matter where man may be. The children of Israel, the chosen people of God, they whom He specially favored and watched over, were zealous idol-worshippers in the dark lapses when they deserted Him. Their religious impulse they could not check. When they ceased to do homage to the invisible, they fell down before images of brass or the golden calf.

Like the sunshine, like the pure air of heaven, like the bursting song of birds, is all true religion. The creedists would imprison the light, and deal it out to the suffering masses through the crevices of walls; but the God that made man gave him an in-born yearning for something better than the muddy vesture of earth. Christ never excluded from His proffer of grace all mankind except those who came within the narrow compass of His life and its succession. He well knew that religion was universal, and that its character kept pace with the character of those who professed it. His mantle of peace fell on the lowly and the ignorant, though loaded with the weight of sin; and His curse was directed only against the creedists of His day, the false teachers, the pretenders of piety in whose hearts murder dwelt.

Mankind does the best it can, and its long catalogue of wickedness must be charged to its imperfections, which are natural to an uncompleted creation. Religion does the best it can. It has accomplished much; but it is an imperfect thing; and its shortcomings must be pardoned. It is a part of every human being's life, whether it is active or dormant, recognized or unknown. Here the gloomy outlook turns to optimism. Bad as the race is, it is free from blame. The evil is no less, but the censure is unjust. The analytical students of humanity have all come to agree that mercy and forgiveness must be the guiding rules in dealing with men and women. Therefore, if our gloomy view of the frailties of the race seem too sombre, it must be taken into consideration that the facts should be presented as they are; and yet, black as they are, they are excusable in large degree.

The pet cat that eats the pet canary bird, obeys an instinct for which he is not responsible. The fierce tiger that devours the unfortunate child is free from a punishable sin. The imported laborers of this country, the Italians, Huns and Slavs, who spend their week's wages for kegs of beer and a scanty minimum of necessities; who carouse, swear and fight on Sundays, and plunge their

wives and children into filthy degradation, all on account of their beastly appetites, are no more to be blamed than the hogs that wallow in the nastiness of their pens. They follow the law of their instincts. The wild Arabs who infest the deserts and lie in wait for travelers, who kill without mercy the unfortunate victims of their greed, are blameless. They were born with the natures they display.

It is not at all to be wondered at that religion keeps pace with its devotees; savage among savages; cruel among barbarians; crude among the uncivilized; and faulty among the best classes of people. It will be perfect only when men and women are perfect. A clergyman complains to us that he realizes that more than ninety per cent. of the members of his church came to it through some selfish motive. We reply that such a condition is natural because the members are human, and therefore imperfect. Imperfection must show itself in some way, and selfishness is certainly appropriate. It is because the books of Ralstonism have helped the churches by lessening selfishness and instilling the nobler impulse of sincerity, that clergymen are staunch friends to our principles. Wherever the influences of this cause have gone forth in any community, the churches have been blessed, people have become more thoughtful and more religious, and clergymen have produced better results because of increased attendance, with an ever growing membership. It is through honest methods of statement that the people have been aroused to the dangers their own lives invite upon themselves. Hard and harsh as these chapters may seem to the soft-minded and thoughtless, their truths will accomplish more real good than the false zephyrs of pretended hopefulness wafted o'er a sea of drifting weeds.

The human mind is an immensely imperfect organ. It is capable of building upon imagination, and resting great structures on theories, as though they were facts; and, more than this, it is incapable of lifting the arm to strike a blow, light as air, that shall break the crust and reveal the facts beneath. Few persons indeed are acquainted with the realism of existence; to see the effects is one thing, to know the cause is another; but to place confidence in the explanations advanced by ignorant investigators of the dark eras of the world, is to-day the marvel of mental imperfection. The solemnity of religion is something to be encouraged and always respected; but its power over the mind is like that of the

mesmerist over his subject. Hence we see that mankind, in this epoch, is imperfect in body, in morality, in religion, and in mind. At no place, in no phase can we find perfection.

This chapter must be read understandingly; or its import will be lost. While we do not care for the ill-formed opinions of the ignorant, there are many intelligent and worthy men and women who might easily misconstrue our motives in speaking the unvarnished truth concerning religion. To them we would say that the facts are coming rapidly to the front in the theological seminaries of the country, and in the great universities of the world. While these facts will seem to hurt the wild-minded exclaimers of creeds, they will do religion no harm and the Bible no harm. The worst enemies of that sacred volume are the ignorant persons whose interpretations of its pages cover it with the confusion of ridicule. Before this book is brought to a close, we propose to attempt, in as far as we are able, to rescue it from its heretical supporters, and place it on its own exalted pedestal.

The relation of religion to our argument should be clearly understood. We oppose no creed, for we believe in none. We oppose no religion, for we believe in all religions that tend to impart that rarest of virtues, inherent goodness or right for the sake of right. We believe in inspiration in the sense that motives and deeds that lift humanity out of itself are part of the plan of the universe. All tendencies are onward and upward. There is no falling backward. The plunge of the dark ages was a mixture of much bad with a little good, attended by the emerging of a better average than had existed before. There is no natural life that is not swayed by this elevating impulse. That we are bad is not due to our choice so much as to our position in the line of progress. The finger of time points never downward but aloft. Therefore we declare that all life is inspired; that all hopes, yearnings, efforts, works, books, teachings and movements are inspired; when their tendency is to do good or to make humanity better.

CHAPTER XXI.

THE PURPOSE OF LOVE.

631

LOVE is not proof of immortality.

This is the 631st Ralston Principle. It represents a law and a condition in nature. Its sentiment seems harsh; but so does the statement that, if the best man on earth should expose himself to the rigors of an arctic winter, he would freeze to death. Nothing can be more merciless than the elements of nature; the cold destroys, the fire burns, the water drowns, the lightning kills; and all of them are associates with man in this life. Beautiful as the world is, tempting to the soul of a noble life as its fascinations are, there can be nothing more cruel than the steady, unrelenting, inexorable operations of its laws. It seems as if the Creator had established the rules that should govern the universe for all time, and had then locked His heart against every appeal for mercy.

No one can estimate the millions of men, women and children that have been devoured by wild beasts; the millions that have drowned; the millions that have perished in the summer's heat or the winter's cold; to say nothing of the many times millions that have been slain by the hand of murder or war. The silent, sunken chambers of the Roman Catacombs, with their clay-made shelves on which rested six million human bodies in underground paths hundreds of miles in extent, are perpetual witnesses of suffering, deprivation, and anguish too horrible to contemplate; yet these unfortunate wretches were Christians, the beloved of God; and, while their pagan enemies caroused in unbounded revels on the surface of the earth, the persecuted and hunted worshippers of the Creator made for themselves living tombs, and laid themselves down to rest many months and years before their corpses gave up the breath of life. The love of God surpasses all love. He who made them, saw them writhe in the caverns of the ground, stricken with disease, enmeshed in the foul stench of their own decay and the blue vapors of putrifying flesh. Love yielded to law.

One illustration of the imperfection of the human mind is seen in the readiness with which the loss of a loved friend or relative inspires the belief that there will be a union in some future life. That there is in certain cases, we are quite sure; but not in all cases. The intensity of grief is purely a nervous condition. We asked a man of excellent judgment what to him was the strongest proof or indication of immortality, and he said: "The love of the mother for her child."—The answer was one of peculiar force. It struck the closest relationship of earth.—"Are animals immortal?" we ventured to ask him.—"Certainly not," was the reply. We then took him to a cage where a lioness was nursing her young cub. We studied the pair for a whole day. The tenderness of affection displayed by the human mother, her deep, earnest, intense love, cannot and does not excel the passionate idolatry that the animal, tame or savage, exhibits for its offspring.

A mild tempered female dog, belonging to a neighbor, actually laid down her life for her pups when danger threatened them; yet, under all other circumstances, she was a coward and runaway if assailed. There are instances without number of heroic battles fought by animals in behalf of their young. Every hunter knows how the exigencies change when the little lives are the stake for which the savage mother fights. In bird nature the principle goes farther. Two of the feathered species unite their fortunes and build their home by joint effort. The wanton shot of some boy kills one of the happy pair. The mate misses him; there is the flying about, the call of anguish, the waiting in vain, the pleading, piping tones of despair that awaken our hearts to a fullness of sympathy; and then the long night settles down over that nest of mourning, where perhaps little ones tuck themselves more closely under the wings of their mother, because death has chilled the hallowed sanctity of their home, and they must grieve together. Do you imagine that the mother-bird, who saw her winged lover sail brightly forth in the morning, and who sought his return in vain at evening, does not suffer as deeply as the human parent for such loss? If the time of animal mourning is shorter, it is due to their limited memory and their lesser rank in the mental scale.

Association begets affection in some cases; but it is no more fervent in human life than in the animal world. Much, of course, depends upon the quality of the individual. Thus, two dogs that have been raised together, suffer intensely on being

parted. In one case, where death had stricken a canine, his mate refused to eat, but perished of hunger over the simple grave. In another case a dog that had been permitted to become the companion of a horse, fought hard to save the latter from the flames of a burning barn; but, being unsuccessful, threw himself upon the hot coals that surrounded the corpse, and so perished. In still another case, a lamb that had been put in an enclosure with a cow, became so attached to the latter that nothing but force could separate them; and, when the inevitable sundering occurred, the lamb refused to eat, and died of starvation. Had it been a human friend, the diagnosis would have been a broken heart. All lambs love companionship, and feel keenly any kind of separation.

If a relative comparison be made between members of the human family and the lesser animal, allowing for the mental capacity of each, the real and sincere display of grief and harrowing sorrow over the breaking of friendships will be found to favor the brute creation by a very large margin. Their memories are shorter by nature, but they moan and mourn a long time in some instances, and there is never a doubt of the genuineness of it. Persons who have not carefully studied their natures, are not aware of what depth their sufferings may take. One needs to live with them in order to know them. Some explanations have been tendered by scientists which seek to maintain that the animal grief is akin to the human for the reason that the animals are part of the universal fund of life, of which man is another portion; or, in other words, that all created life sprang from a common source, and should therefore have dispositions alike. "We are all one family," says a biologist.

Thus it is seen that humanity is no more loving or affectionate than the brute creation; and, if this exhibition of an exalted nature is proof of a life to come, then the argument admits all animals, savage or tame, to immortal existence. But, you may say, a human being is more valuable than a horse, a dog or a bird. Is this true? Come to New York City, and divide its population into two classes, each of equal numbers. In the first division put the best men, women and children that can be found in that metropolis. In the second division place the other half. The line will not be drawn along the boundary limits of wealth or education. Poverty will be no barrier to entering the better division. In the second class you will find the cultured human devils, the uni-

versity graduates who control bars and gambling dens, the women of good or bad families who live by prostitution, the scavengers and sewerage dippers who write for the newspapers, the thieves of politics, and the slums of crime; which, if all were put together and stirred vigorously, would make the most unsavory dish that the infernal master could dump into the bottomless pit of hell. Are they worth more than animals? The songsters of the air, whose notes are trilled to the tune of love, know no wrong. They are innocent. The horse is a faithful slave, ever tendering his services to man for his comfort and profit. The dog at his worst is a far superior animal to the drunken brute who, leering from above his beer-soaked breath, strikes his wife and brutally maims his baby children. It is true, and a solemn and awful truth, that a majority of the human race are far more despicable and worthless than a majority of the brute creation; and it cannot be argued that they present higher types of affection by reason of superiority.

Death severs some golden ties, where the noblest love is found. There are friendships in this life, in rare cases to be sure, where pure unselfishness, loyalty and devotion predominate; where death can never be forgotten as the cruel knife that loosed the heart's blood, and spilled it over the pitying earth. We know of such lives. The woman of ninety, whose husband died sixty-five years ago; who cherished his memory by daily tributes to the love he gave her, is in sad contrast with the wife who wore black for a year because it suited her complexion, and then turned her back on the past memories forever. The devotion of Chester A. Arthur, when President of the United States, to the wife who was not there to share his honors with him; the wreathing of her picture in garlands of flowers that bore the kisses of his love; the mute communion of his soul, living, with hers, departed, are touching proofs of the better side of humanity.

The mother places her dead son in the grave, impresses the last token on his cold lips, and sees the coffin lid shut down over the shrunken features. From that moment of despair she lifts her heart and voice to God, and asks if she shall meet her boy again. The multitude answers yes, in tones and looks that indicate a temper of disgust at so simple a question; and so the world goes on, assuming as facts the profoundest mysteries of life. It is said to be cruel if death can part forever two loving hearts; if there is no meeting in another world. The word cruel may have one

meaning in the vocabulary of the human mind, and another in the vocabulary of the universe. There is no cruelty half equal to that which innocent nature inflicts wantonly upon the races of earth.

A man or woman should stop somewhere in life and ask the question honestly, "Do I believe what I profess to believe?"—If there is a conscious existence beyond the grave, the bounds of ignorance will be overstepped, and knowledge will take the place of speculation. In that waking the mistakes of this life will mount upon our vision like clouds of the largest magnitude; and all because people are incapable of believing the truth on earth. Imperfect minds fail to grasp the real facts. As we write, there are before us three letters, all written in confidence to the author, and all from clergymen of prominence in three of the leading denominations of this country. One says: "My wife is dead, my home is blasted. I have preached the doctrine of my religion as best I could. I have led many hundreds to a better life. I will go on in my work while I live. But I am in doubt. My own people, the theologians of my sect, the schools and universities that train us to be ministers, are undermining my faith. The theological schools tell us that the Bible came through the channels of human imperfections; and all educated preachers know that to be true, but do not dare to state it openly. Yet the same writings are our only hope of immortal life. Doubt is everywhere prevalent. Will I ever see my dead wife again, living and happy? My faith is enveloped in a cloud."—To him we replied that the Bible, as God inspired it, could never be undermined; and we referred him to the doctrines presented in the final chapters of this volume. The second letter says: "I cling to the Gospel and preach it, because, were it not with us, there is nothing to take its place. Yet my life is full of doubts. * * * No power of persuasion can make me believe that the wicked-doers of this world are saved at once after death or ultimately through purging of their sins. It is contrary to my convictions, for it is contrary to sense, to the Bible, to every evidence at our command. I do not believe it. The Bible says they are destroyed. I believe that. Now comes the doubt. If only the good are saved, what happiness can they have in another world, when their loved ones, the wicked-doers, are destroyed? The wayward brother, the erring son, the tenderly loved friend that fell because of nature,—we want them in Heaven, or we shall be eternally punished in the knowledge of their punish-

ment. There is but one solution of this problem—we must be born again. What kind of heresy is it for me to believe that the words of Christ meant just exactly what they said—‘Ye must be born again?’ There is no escape from this conclusion. I believe sincerely that God has not yet completed the creation of the human race.”—To him we replied that there was a growing belief among the best educated Christians that Christ came on earth to announce the final step in the vital progress of the earth; and we made reference to the doctrines stated in the closing chapters of this book. The third letter presents a new line of doubt. It says: “When I preach against sin, against dishonesty in business, against gambling, intemperance, horse-racing and other evils, I am reprimanded in looks or private discussion for meddling with secular matters. My own church members fail to sustain me. I often compare what I know to be the honest religion of a generation ago with the insincerity of to-day. Other ministers complain of it. The times are rapidly undergoing a moral change, and for the worse. It is popular to preach that the world is growing better; it suits the tastes of the rapid classes. The truth is, the people are becoming careless; and a small percentage only of the regular worshippers are sincere in their pretensions. I feel that the morals of the race are soon to come to that condition which preceded the flood of Noah’s time. God is not so close to us as formerly.”—To him we replied that present conditions cannot continue; that change and progress have marked each era of the earth’s history; and that every advance toward a higher plane has been immediately preceded by a special depression. By these and other statements, through which we have ascertained many facts, as we have many advisers and collaborators, it is quite clear that the very men whose example of faith should encourage their followers, are themselves prey to the severest doubts.

Love is not proof of immortality. In whatever guise we find it; whether the kinship of blood, the attachment of friends, or the guardianship of God; there is no indication of anything more than the operation of certain laws of perpetuation. The love of the mother is universal; and all exceptions are abnormal. It is found in equal proportionate strength among rats, wolves, hens, cows and other species of brute creation, as well as among the human class. Geology tells thousands of interesting stories, but not one word of love; yet geology is the true history of the preced-

ing stages of immortality; its finger has ever pointed in one direction. Were it not for the close care of every maternal parent, there would be no safety to the offspring; and that necessity which is called love is but a part of the greater law of the preservation of the race. We admit that love of the mother for the child is intense and unceasing; but this is the guaranty that the offspring will be cared for as tenderly as it requires. The most helpless life is that of the child. It has no self-dependence for several years. The young of many animals need but little care, and they receive but little love. The very helplessness and dependence of a child will awaken love in the heart of its father even, if there is the least spark of humanity existing; but paternal affection, deep as it may be, can never equal the all-surpassing devotion of a mother. The sympathy of blood is too close a relationship to be readily overthrown.

It is sad to see our loved ones go down to death. The loss of a companion or relative is a shock to the very life of one who had admitted the stricken heart to the sanctity of an unselfish adoration. It stops the world for a time. The universe seems paralyzed. Out through the blue of an awful sky, the strained soul beholds the Ruler of fate standing with drawn knife and uplifted arm aiming the cruel blow relentlessly; but time resumes its course; the universe is once more active, and soon the mind emerges from its grief, and realizes that the law of life is ever mowing down its victims without mercy, and totally oblivious of the love that seeks to hold them together. This law has been doing its worst for many thousands of years. On the surface of this rolling globe there have been enacted in more millions of homes than can ever be counted, the terrible repetitions of death, the separation of hearts that melt into each other with love, and the horrible agonies of sickness, the tortures of disease, and bloody frights of murder. Sometimes there have been no homes; nothing but the ice plains of the north, or the burning fields of the south. Long ages before civilization gave the impulse of architecture to man, children were born on the open ground, and parents perished in unsheltered and inhospitable tracts of earth, fighting the elements from above and the savage foes from about them. Love existed then, and suffered as keenly as now; but no hand of mercy tempered the cruel blows that fell.

It is not true that suffering is an agency of chastise-

ment which is inflicted as a mark of love. It is nothing but the cry of nature seeking to free herself from the imperfections that attend her progress toward the goal for which she strives. It is nothing more, nothing less. This anguish is everywhere manifested. It suits itself exactly to conditions, and meets them as they are. It shows no favor to the rich or gracious. A long career of moral conduct does not exempt one from the ravages of disease, the sufferings of death, or the loss of friends. It seems sometimes as though the good are made to pass through more cruel ordeals than the wicked; but the fact is, that the laws of life go right onward in their operations, and meet the conditions as they find them.

There is but one conclusion to this matter, and that is this: the earth of to-day is a graduate of the earth of the geological yesterday, and is a forerunner of the future. A ball shot from a cannon's mouth cannot go more steadily and more accurately to its goal than this planetary existence is tending to its destiny. The word perfect means completion; the word imperfect means lack of completion. That which is unfinished has defects from necessity. Instead of charging the unfortunate human beings who sin with wilful and malicious turpitude, the more just, or at least the more merciful, plan is to attribute all shortcomings to the imperfections of nature. When mankind is perfect, the progress of the earth's development will have come to an end.



CHAPTER XXII.

POSITION OF THE PRESENT RACE.

632

THE goal of existence will be reached through the present race of humanity.

This is the 632d Ralston Principle. It asserts the intention of the Creator to accomplish His purpose by the aid of the men and women now living. This of itself would not be tantamount to saying that the individuals now living will themselves open the era of which we speak. A million will die while this page is being written. The import of the principle is such that it may as well apply to the vertebrate animals of long ages ago, as to the human vertebrates of to-day.

Existence is a river whose earliest stream was a dripping rivulet that washed the forest rock, and came forth to join the brook from which it meandered on to larger action. If the Creator of that river made the ocean for its goal, every part of the stream would serve as factor to the end. So humanity stands in the same service to-day. How near we are to the end is a question reserved for a later chapter. That we are nearer than the brute-savage of fifty thousand years ago, is true on its face, for we are occupying a higher plane than he did, and as much higher as his was above the ape creation. That the latter was nearer to the end than the vertebrate quadrupeds, is likewise true on its face. The same may be said of every step in the scale of progress. In this way it is true that, if there is a goal of existence, it will be reached through the present race of humanity. The thought has but little value unless the end is practically in sight at this time. We do not wish to know that sometime, in a far remote era, a more advanced humanity, using us for stepping stones, will acquire an inheritance that we most earnestly sought and lost.

633

The race is maintained by special design.

This is the 633d Ralston Principle. It represents a fact of

such importance that it, of itself alone, proves the existence of God. The atheistic idea of accidental and haphazard creation is disputed and challenged at every point. It has not a single fact to sustain it. On the other hand, the earth teems with evidences of special design; and the language of purpose is plainly uttered in every act that concerns the preservation of man. The ordinary individual speaks in words coined in the mouth; the dumb person uses signs; the old Egyptians are talking to us to-day through their hieroglyphics; the Greek through their sculpture; geology by its fossil-crowded rocks; but God uses the language of special design, and expresses Himself so clearly that little doubt could exist in the minds of the common ignorant masses, and none in the minds of those who think.

Words are thoughts and thoughts make language. Words consist of letters, and letters were once facts. The signs of hieroglyphic Egyptian are things from life, or known to life. The characters of the Chinese alphabet are pictures arranged to convey connected ideas. Our own letters originated in drawings of things that became concentrated illustrations; now they are absolute characters, but they summon facts as clearly as do pictures. The word *horse* lives in the mind as an animal; *house*, as a structure; *haze*, as a fog; and so on through all the language. Speech is, therefore, but a reproduction of things and facts.

If a strange being of intelligence should go to the moon and find there certain strata of rock in which were imbedded the skeletons of animals, he would be justified in assuming that such life had once existed on that orb; and if he should find the bones of men, women and children, he could with certainty read the story of a race of humans who must have existed there at some time. This is language. It is the best of language, for it never tells an untruth. If a man, hidden in a cellar, were to hear words distinctly spoken in the rooms and halls above him, he might conclude that there were living persons in the house, unless he was deceived by his senses. If sure of being awake, and free from ghostly phenomena, he would be convinced of the fact that there were persons in the rooms above. Presently he hears the doors open and close, and footsteps descend the stairs. Here the incidents are language to him. He goes up to the floors where voices and walking had been heard, and sees plates, utensils, knives and forks, and other indications of the actual presence of individ-

uals, not animals. These bits of language would convince any mind, or any jury, however careful or critical, of the facts behind them. They are proofs, and proofs positive.

So in the language of special design, we find conclusive evidence of the existence of the Creator and of His works. More than this, we find absolute proof of His purpose. The importance of this evidence is too great to be passed over lightly. It is enhanced by the fact that it is a living language, uttering the thoughts and the plans of God in the moments that are passing. By special design is meant an intended adjustment of nature to the needs of the human race; with the adjustment clear and explicit, and the intention expressing a purpose that cannot be misunderstood. Wherever we see such manifestations, we may be sure of the voice of the Creator speaking in the language of this special design.

There are three possibilities in existence; one is that of aimless life, another is that of evolution working out its ends in whatever results may be achieved, and the other is a definite purpose tending toward a goal. If the first is true, the race of life would have been cut off without possibility of renewal under the accidents of nature; for nothing is easier than to end the delicate fabric called living. One sweep of gas released from its imprisonment would terminate all life in a minute, and send the ball rolling idly through the sky. There is nothing on which to found the theory of aimless creation, and a thousand facts to contradict it. The second possibility is the most serious, for it introduces a doctrine called heredity, which is supposed to account for everything.

Under the theory of heredity we are told that all tastes, desires, yearnings, hopes, loves, accomplishments and special powers have come to mankind, as white spots come to cows, by inheritance. Thus if a child, who has never heard a spoken word, should be left to itself, its larynx would commence to make voice and speech without instruction; and evolutionists tell us that this faculty comes from heredity, and not from the creative act of God; that heredity is a developed tendency urged on by necessity in the ancestry of the possessor of the faculty. By this doctrine it is claimed that the horse, dog, snake, flea, elephant, bird, and man are simply variations of an original predecessor. The different shapes are said to be due to different uses of the faculties; and the steady bettering of life is chargeable to the survival of the best individuals in the conflicts of existence, and the mating of the victors. These claims are

true in large degree, but are incidents rather than causes of progress. It is true that the weak and sickly portion of humanity has been destroyed by physical superiors in the ages past; and, in the animal kingdom, the same law is always at work. It is also true that the better specimens of bird, brute and smaller life are attracted to each other in marriage, thus leaving the meaner classes to dwindle through physical and brain inferiority. But among the intelligent portion of the civilized races of to-day the possession of brawn is generally a bar to marriage with the best expression of culture. Impure blood and disease, racked constitutions and frail nerves are progenitors of the leading types of men and women. Thus now, as always, the height of civilization is but a curve that continues downward as it moves onward.

No person has a right to discard the theory of evolution without examination. Its claims are partly true, and this leads to a belief that they are all true. In the latter case it would be easy to account for all creation if two things could be explained: who started creation, and why was it started? Evolution leaves these unanswered. It is, however, undeniable that a partial investigation of the claims of evolution will tend to unthroning a belief in God and the Bible and that, when the investigation has proceeded a great way, the very doctrine itself of evolution strengthens one's belief in God and the Bible. A body of English scientists, the greatest in the world, declared that evolution had convinced them of the existence of a Creator, and had changed them from infidelity to a belief in a personal God; but that the traditional account in Genesis deterred them from accepting the Bible as an authoritative work. Thereupon, the great English Church, the leading Protestant organization of the world, declared that a belief in the Mosaic account of creation was not necessary to a belief in God or in Christ's religion, and that such belief may be expunged from the creed. Information regarding this change may be found in the *Encyclopedia Britannica*, and in the works of Dean Farrar, the leading representative of Christianity in England. Thus God has been relieved of an absurdity for which He was not responsible; although, in our belief, the account in Genesis is merely intended as a beautiful poem and no more, as stated by the President of Cornell University.

The partial truth of the doctrine of evolution has made the whole claim seem plausible; but it does not account for the origin

of the human race, nor of any life; nor for the purpose and destiny of creation. It deals with the one question of the process of variation whereby every kind of life is developed from an original specimen. It does not say who put this specimen on earth; nor why it was put here; nor how an humble bit of protoplasm had power in itself to unfold so much as it did. It does not tell by what magic a clumsy shell-fish could of itself send traveling down the epochs of earth's history the sublime ideal of full-fledged manhood. Herein evolution fails, and its failure is complete. It may well demonstrate the origin of a dog out of a wolf, or a bird out of a reptile, for one is the milder form of the other. The dog is no more intelligent than the wolf, and the bird no more than the snake. But man is a different being from a clam, and his wonderful faculties are not shut up in a shell-fish. There is no rhizopod of to-day that is destined to act as ancestor for a future man. The thing essential is to explain why so much can be evolved from so little. Admitting, as four essentials, that a personal God is necessary to furnish the impulse of this process, and to direct its results, as well as to start and close it, we find nothing left in the theory of evolution except the skeleton of change; and all scientists of rank do admit the four essentials we have named, and do rest their doctrine on the skeleton of mere change. This being true, there is nothing to evolution except method of growth. This appears, by well-established testimony, to be at work always, but its labors are confined to the narrow limits of species; or, in other words, there is no evidence of evolution except in the range of species.

The third possibility in existence is a definite purpose tending toward a goal. It directly contradicts the theory of aimless life. It does not conflict with evolution in so far as evolution is true; and doubtless makes use of that doctrine for furthering its ends. The best proof of a definite purpose in the creation of life is found in the four essentials of evolution:

1. A personal God is necessary to furnish the impulse of evolutionary growth.
2. A personal God is necessary to direct that impulse in its unfolding.
3. A personal God is necessary to start all life or to set in motion the impulse of development.
4. A personal God is necessary to bring evolution to a close in an expressed finality.

By the very essentials of evolution we find ourselves proving, in part at least, our third possibility in existence; that is, a definite purpose tending toward a goal. But, above all these avenues of demonstration, are the words of God's language spoken in the thousands of special adjustments of nature to man's needs. It is of these that we will speak. Let us first catch the words spoken; then interpret the language they express, and finally trace them to the mouth and heart of the Great Creator. This is easy to one who will give ordinary attention to the matter. The surprise is that men have so long walked on the crust of the earth without knowing the history engraved on the strata beneath, and have so long been part of the language of omnipotent creation, and not translated the volume of words into living testimony. The proofs of God's existence and of man's destiny are found in the many evidences of special design. A few of these will be examined at this place.

The first evidence of special design is found in the position of the earth in the sky. It is far away from all influences except that of the solar system, and is thus independent. It is not so close to the sun as Mercury or Venus, and consequently is not in danger of being scorched by excessive heat; for the vertical summer rays would make life impossible. It is not so far away as the great planets that swing in the outer circuits; for then the cold would be so intense that life would freeze. If any other orb in our system carries life it must be Mars, for the conditions are favorable there.

The prevention of collision in the sky, which guarantees to the earth its immunity from destruction, is another evidence of special design. It is said that this is accounted for by the law of gravity; but no one can tell what this law is, how it originated, or who decreed it. Yet gravity alone cannot settle the question of the earth's protection, for it would quickly bring all the orbs into the sun where they would perish. It serves to keep the earth in its orbit, and without it we would ride off into unknown space. It keeps the earth in the solar system; and, to counteract its effort in this direction, another law prevents the bodies of the orbs from flying into each other's embrace. This is said to be the law of centrifugal motion; but it is doubtful if such a law can serve to hold the worlds in place. No illustrative experiment has ever been made to prove that loose running orbs can be endowed with power to resist attraction by outflowing momentum. Yet, in this con-

nection, it is not material to the question. The great fact is the holding off the orbs from the power of the sun. Whatever may be the law at work, the magnitude of care that inspired that law is the marvel that wins our attention. To hold the earth in its place in the solar system by the law of attraction, and to prevent that law from drawing it too far into the domain of the sun by an opposite law, is certainly no haphazard or accidental drifting of matter. It is design, clear, strong and convincing. It is evidence of the adjustment of nature to the needs of existence. It is as much the work of a mind, planning to overcome difficulties, as is the struggle of a boy to get a table through a doorway by laying it on its side, thrusting in the legs first, and turning it about to overcome the narrowness of the passage. Let the balance made by these two laws of the solar system be suspended for a time, and our fair planet would take up the motion it had already acquired, and proceed out into space, a helpless and godless wanderer. We would wonder what had happened to the sun, for it would diminish in size; but the moon would go with us. The atmosphere would grow colder and colder, the sky would fill with ice clouds, the snow would fall even upon the tropical zones, and the rivers would freeze, to flow again no more. There would be no returning spring, but winter would prolong its stay amid the gloom of perpetual snow and ice. The fuel would be piled upon the fires, and double windows put upon the houses to retain all the warmth possible. Down would go the thermometer, down below zero, while the sleet blew hard against the second stories; down to Manitoba coldness; down to arctic freezing, with the white drifts as impassable barriers, effectually placing siege upon the domestic forts. Good-by and a long farewell to the sun, now peculiarly small; for soon the existence of the earth would close in a grave of ermine covering all evidences of life and habitation. How many millions of years this icy casket would float in space, we could not tell; but it would travel lightly on, carrying its two thousand million human bodies lying in homes congealed beneath the pleasant mantle of the snow. What burial could be more beautiful? In time the globe would roll into the domain of other sun-systems, and there collide with some mighty wanderer; unless the laws of heavenly balance were restored, in which case it would take an orbit of its own about some foreign sun, and surprise the local astronomers of another earth with its intrusion into their constellations.

The unbroken perpetuity of life is another evidence of special design. This is seen in the history of existence as related by geology. While here and there certain omissions occur, they never come in the direct line of the narrative. It can be well and truly said that geology to-day is a complete, connected and unbroken succession of events from the earliest life down to the present era. Not a page is missing. Through all the changes and the onward flight of action, there has been no break in the succession and no cutting off of life to begin over again. Had not God planned and maintained this continuity, creation would have gone to pieces dozens of times. There would have been the breaking of the thread, the mixing of forces with annihilating effects, the sudden ending of all existence, and the new fiat of creation starting it all over again.

Instead of such results we find that one era passes on to another, and transmits its progress to a succession able to maintain it. It is true that there are species that perish, as in the case of the trilobites that flourished in a wealth of abundance, and then subsided until they became extinct. We have also spoken of the Appalachian revolution, in which all species suffered annihilation, not one surviving; but before they gave up their existence, new species sprang into being, probably through transmission, or by their nurture; for man even could have been nursed by vertebrate quadrupeds before his race had secured a foothold on the planet. No break at any time has ever occurred. Even according to the Bible account, Adam did not come upon the earth without predecessors, for his son found a wife waiting for him in another land, and among other people. Then, when the universal wickedness of the inhabitants was intolerable, and God destroyed them, He saved out four married couples, and pairs of all kinds of animal life, in order to avoid the trouble of commencing over again. That Noah and his children were very deficient in morals, may be seen in their own after history, and in the kind of people that claim to be descended from them.

The continual bettering of life is strong evidence of special design. Were existence accidental, or were its progress dependant upon no purpose, there would be steps of depression and ascension in every possible way, and an aimless drift hither and thither. But this is not seen. You can make a ladder, or a staircase, as regular as skill can draw it; and let each step rise above each other in uni-

form succession, and you will not more certainly illustrate progress steadily tending upward, than nature has done in the steps of development from the dawn of created existence up to the present epoch. That there should be progress, is of itself surprising, for this could not have happened without design; but that the progress should be steady and unbroken, is full of wonderment. No man of contemplative disposition can think of the fact of a constant bettering of life without standing in amazement before the possibilities of the future. Dropping backward, period by period, we see the lowering steps of this succession of changes; looking forward we find, as each searcher of the past has found, a solid veil; but we know that every step behind us has been succeeded by one higher; we know that this era is one of the steps, and we are fully warranted in believing that the next will, like all the others, be one higher. The bettering process has been going on in all the past, is in its operation to-day, and will not stop with man unless man is perfection; for the goal ahead is sublime. If you are ascending Mount Washington in a car, and the car is steadily propelled upward over well-laid rails, you feel sure that a personal power is actively engaged in raising the load to the top, and you are convinced that some intelligence laid the track for this very purpose. So is it true that the uplifting of earthly life has behind it the propelling force of a personal power and a thinking mind. If near the top you come to a rest amid the clouds and see the track running on toward a higher end, whose view is obscured, you will feel positive that the brain that laid the track so well and sent the car so far along the ascent, did not intend to leave the work unfinished and imperfect; for in that case, the entire enterprise is crowned with failure. You know that the resting engine will resume its course; and, above the clouds, among the flooding sun-rays, the goal stands waiting its welcome for the traveler.

Another strong evidence of special design is seen in the intense energy of the reproductive powers. If man was not intended as the channel through which the next step is to be taken, he would not be used so blindly to himself as the agent of preserving the species. While the sexual passion is strong among animals, the coldness of reception on the part of the female is a check to the male; but this is not so with human beings. The man may at most any time master the woman, either by solicitation, or by urgent aggression. The female animal decides for herself; and

when she says nay, it so remains. There is no rape or assault with such intent among cats, dogs, horses, bovines, sheep, lions, tigers, birds, or other species below man. Even the gorilla, the chimpanzee, the monkey, bows in silence and retires from the sought conquest.

It is true that all lesser life is subsidiary to man, or beneath him; and what he possesses in strong degree, they might own in slighter resemblance; but the clear determination of nature to keep the human race alive far outranks all instincts of the kind in other life. When the boy or girl reaches puberty, the fluids flow along the nerves from heart to brain, from brain to the sexual system, and back again to the heart. Thus all three are affected and united. To the pure and innocent boy, the new impulse is somewhat startling. The mind is made an abject tool of passion. The excitement throbs along the nerves until they cry out. The pressure upon some delicate fibre sends a fire of feeling to the heart, and dreams by day and night devour his whole existence, until it is sensitive to the last degree. Then comes some maiden along, suffering from the same budding of puberty, suffused in face and flushing with color; she lifts her burning eyes to the young man's, and he is lost. There is magnetism in the interchange of those electric glances, which draws the two sexes together. The appetite lags day after day, the studies are suspended, sleep is a harem of rare dreams, and all the architecture of this immense universe stands ready to topple before the important advance of this new phase of creation. Nothing like it has ever been known before or since. Such is love.

Love is a part of the plan of nature to perpetuate the races. It appears as inter-sexual. Destroy this attribute, and poetry must perish; so would the devilry of the gods of Greek and Roman mythology fall to nothingness. There are some instances where the sexual love has ripened into a lasting devotion, which seems to indicate that the persons so related are on the bright side of the moral line referred to in later chapters of this book; but when any theorist asserts that the passion of puberty is a type of holy affection, instead of a mere scheme of nature to reproduce the race, he is stranded on the shoal of a stupendous error.

The tricks of pregnancy furnish further evidence of special design, in that they decree the purpose of the Creator to use the present race as the channel of approach to the next step in

existence. If we wish to buy a house, sell certain property, or do other acts of deliberation, we make our plans, and execute them by order of the will; but of all the children that have come into the world, ninety per cent. have appeared as unbidden and forbidden guests. One man writes: "We have five children, all young. The first one we desired; the other four came contrary to our plans and attempts to prevent."—This is the experience of nearly all families. Those who most ardently wish for offspring are those who see no hope of getting them. Nature is full of mentality, and this is evidence of a divine purpose at work. We call her efforts tricks; but they are wiser forms of wisdom than the profoundest philosopher's experience.

If a mathematician adds two to two, he is sure of the result; but if he says that the ovum of his wife passes forth in a stated limit of time, and consequently pregnancy is impossible, he may come face to face with a result quite contrary to his calculation; for nature is capable of maturing, between times, an ovum that comes down the fallopian tube to meet the life coming up. This is a trick of hers. So the lad who knows the secret of prevention by incompleteness of the orgasm, is trapped by his repetition within a few hours; which accounts for more surprises than any other cause. Then the carelessness a short time before approaching menstruation is answerable for other cases. But there is a slyness in this entrapment in the months following child-birth, generally when the nursing period has just ceased; for strongly sexed couples may take all the precautions they please, even refusing to complete the act, and nature will draw forth the seed in spite of what, mathematically considered, is a physical impossibility. It is true that a majority of mothers have been so caught. In some cases the most careful breed oftener than the most careless.

Another evidence of special design is seen in the intense love of offspring that is imparted to all maternal parents, from the meanest animal to the human mother. This we have mentioned in a previous chapter. The father, except among mated birds, is not as a rule solicitous of the safety of the young; but the human father is often an ardent worshipper of the little one. This speaks well of our race. In savage countries the male parent is almost always a profound hater of the child, and consents to have it destroyed. The custom of throwing babies into the river Ganges, and of killing them as sacrifices to propitiate the gods, is one of convenience to

the men who wish to avoid the duties of providing for and protecting them; for men make the customs in barbarous countries. Among the supposed peoples of highest civilization there are savages who are annoyed at the prattle of the little blessings of home, who came uninvited into the world, and often slip out of it as though to oblige those who look coldly upon their presence. But the love, once awakened, of either father or mother, for the little child descended from their bodies, is an unspeakable worship, as boundless and intense as the flooding sunshine of Heaven.

The body itself from center to circumference bears many marks of testimony to the special design of its Creator. It exhibits thought in the making of it, even if some details are explainable under the theory of evolution. There is no doubt, in the first place, that a thinking power has made every lower species of creation a stepping-stone to the higher. Man depends on the animals for his structure and his functions, thus showing a purposed use of the lesser types in bringing him into the world and sustaining him here. This cannot be explained by any law of accident, for it is not accidental. It cannot be explained by evolution, beginning and drifting of itself; for evolution, by its inherent principle, cannot begin anything, not even its own operation; and it has never drifted more than the imperial steamship, the palace of the ocean, heading for the goal desired, drifts out of its course in the attainment of that end. The use of the lower species of the animal kingdom, therefore, is clearly evidence of special design to bring man up out of the environments through which he must have passed. The question may be asked, Why did not God create humanity outright instead of taking millions of years for the deed? The answer may be found in the flash of lightning. If, between its start from one cloud, and its end a second later in another cloud, the human race could have been created, the speed of that flash, however great, must have consumed some appreciable time. In making the earth and all it contains, the lapse of many millions of years to One who knows no time, must be as the flash of lightning. It is direct creation, made outright, but not from nothing.

The fact that God produces all that exists, by making use of something that has existed previously, and thus connects the great goal of the future with the murky blackness of the past, is another evidence of His special design. Despite the revolution of the Appalachian period, which ended every species that had existed,

none perished until it had given its life and plan of structure to its successor. This close alliance is seen in the human body. It has no organ or function that is not possessed by some of the lower animals. Its large brain, the cerebrum, is seen in the intelligent class of brutes, imparting mental force in proportion to its relative size rather than weight and bulk. The cerebellum, or small brain, which controls the muscular system, is of greater value to the brutes than to man, for they depend more on action of this kind; yet, in both, it operates alike. Then the medulla oblongata, or third brain, which controls respiration, circulation and digestion, is almost universally present in life; yet its function is the same in man as in the lesser species. The stomach, heart, liver, kidneys, lungs, blood, nerves, muscles and bones are simply adaptations of the same functions for slightly varying uses; but all following one plan and one line of relationship. Their close union shows them to be of one idea, and the end must be the fulfilment of a single purpose.

Special design is seen in the construction of the body, whether of animal or of man, and whether evolved or not. The idea of stiff bones is a good one, for there could be no walking, running, standing, sitting, lifting, making, building, embracing, caressing, carrying, or other exhibition of the faculties without a stiff and resistant frame-work to sustain them. The pulling of a bone in a certain direction by a muscle attached to it for that purpose, and the pulling of the same bone back again by an opposite muscle, thus giving the two hundred bones of the human body four hundred working muscles, is not accident, nor an aimless policy. The design of working the muscles by their own contraction, whereby they are shortened and the bones moved to carry out the intention of the brain, is likewise design. The causing of that muscular contraction by an electrical discharge; the furnishing of wires called nerves to carry the currents of electricity; the hourly creation and storing away of that electricity in the cells or ganglia of the body; the quick coming forth of this vital fluid at every summons from the brain, are accomplishments that could never have been evolved at random, nor conceived aimlessly; and the fact that the bettering of this system has been going on for millions of years, with no loss or set-back, shows that it will eventually reach the goal of its perfection.

The selection of food material is carried on under the same law of design. In plant life the very fine fibres of the finest

branches of the roots perform the duty of tearing into the mass of earth around, and drawing out the particular particles needed. It shows an ever ready intelligence in making the selection, for the rose never takes the material that the turnip needs, unless both require the same in common. A small percentage of the matter at hand is needed, and that only is taken. So, in the human stomach, there are similar root fibres, or nerve-terminations, that tear into the food, reduce it to a pulp, and then draw out just what the blood requires. In one case it is called sap, in another blood; but the duties are the same. The skill with which a due proportion of water is taken into the sap and into the blood is in itself remarkable; and the providing of that water is providential.

But the duty of the flowing sap or blood must remain the crowning evidence of vital design in life. Water is the great carrier of the world. Without it there could be no transportation. From the river-ways of animal life to the flooded ocean, there is a gamut of moving agencies designed by the Creator to furnish conveyance to little needs and great needs alike. Across the seas the craft of every size are borne from port to port. Were these high-ways of commerce transformed to land, and all the crust of the earth a solid surface, there would be no rivers, for they would find no outlet; there would be no sources of brooks and creeks which feed the rivers, for there would be no rain-fall; there would be no clouds, no replenishings, no supply to plant life; no evaporation, for there would be no expanse of water to shed its moisture upon the atmosphere. More than this, the railway trains could not traverse the earth, for the very steam that propels them is caught from the water that rises in vapor from the ocean.

There are three great methods of locomotive propulsion, steam, wind and electricity. All three use land and water as highways, though wind is natural to river, sea and ocean. Steam is dependent solely on water, for it is an expansion of the component parts of water. Electricity is dependent upon steam. All uses of this vigorous fluid are related to the steam engine as an originating power. Electric lights of all characters are produced by the finest and smoothest running of steam engines, although water motors have occasionally been employed for the same purpose. The storage batteries of some cars have been supplied in the same way. The trolley lines, or the underground system, has each a series of steam engines working hard to supply the currents needed. Thus

it is seen that all methods of locomotive propulsion, and all new motive powers that are supposed to be decided improvements upon the steam engine, are compelled to depend upon that power for their very existence. It all comes back to water; and this liquid is in universal demand.

Returning to the human body, we see evidences of the constant dependence of life upon water; for we know that a large percentage of blood, flesh, muscle and even bone is water. In the circulation, as it is called, of the blood we find a series of rivers, great and small, engaged in transporting cargoes of material to every conceivable part of the body. If we watch the commerce on such a river as the Mississippi, we see the boats entering at the great delta and proceeding up stream with their freight; some go far to the north, others separate to the great arteries on either side, and smaller boats take part of the cargoes up the smaller stream. Thus it is with tree or plant life; and thus it is in the human body. The stomach is the great ocean of supply. The blood, starting from the fluid with which the food is washed, travels its multitudinous circuit for the sole purpose of carrying freight, and this freight is the material in the food that is eaten. The nerve-fibres of the stomach tear out the particles needed; the sponge-like lining absorbs them in a sea of fluid, and they pass around to the back and then up to the heart, where they are made to join the flowing current of ruby milk that, once complete, they visit every portion of the body. They travel even through the little branches, and the sub-branches, to the minute veins that terminate in the skin. The circulation of the blood, therefore, is intended solely to carry food particles, converted into protoplasmic cells, to all parts of the system. There is no omission. The hair, teeth, eyes, nails, tongue, bones and all are included in this course of supply, as well as the whole body. A very simple law comes into play in this connection. It is the law of excitement and supply. The excitement is produced by the demands of work, play or exercise. If the arm is moved about under greater tax of its energies, the blood, which always passes through every portion of the body, will leave more of its material in the arm to supply the waste caused by the use. In time this supply will more than equal the demand, and the arm will grow larger, especially in its muscles. It is on this principle that athletes, when resting for many weeks, grow unduly heavy; the momentum of demand has resulted in an extra supply, which is not wasted by use, and the body accumulates size.

The action of the third-brain, or medulla-oblongata, is clearly an evidence of special design. It controls digestion, circulation and respiration. While the cerebrum is intended to think, plan and order all action to be performed, and while the cerebellum is intended to execute the order of the thinking brain, there is a little world of mind concentrated in the medulla which takes charge of life at all times, awake or asleep. If a blow is struck that produces unconsciousness, the thinking brain and its companion or executive officer, the cerebellum, are temporarily paralyzed, and the body would die were it not for the third brain, whose function it is to carry on breathing, circulation and digestion, so that life may remain in the body. This provision shows the desperate effort made to preserve the race. It had its birth in the lower animal kingdom, and was as necessary there as here.

The water-system which was incidentally referred to in the preceding paragraphs, is as beautiful and as effective a piece of natural machinery as can be found in or out of the study of the great laws that control our fate. Operating under certain forces referred to later, the vapor rises from the great broad expanse of sea, lake and ocean. This vapor is sloughed off the surface of the water sheets and poised in air. Designed by the Creator, the air and vapor are very nearly of the same weight or specific gravity, so that the moisture at times will fall, and again will rise, sometimes high, sometimes low. Its movements up and down the atmosphere determine the state of the weather. When the air is heavier, the vapors rise, when lighter, they fall. In the latter case there is fog; and in any case when the moisture is thrown against cold currents of air, it is condensed and comes to the earth as rain. Winds are established by special design; and, when the uplifted vapors are ready for their duty on the shore, they are wafted thither for use. They condense and fall in showers and storms, under special invitation of growing nature. Thus trees attract the rain clouds, while the barren sands do not. Look any way we will, there is the specific design of the Creator staring us in the face. The slopes of the earth favor the working out of the water system; for the liquid, obeying the law of gravity, runs down the hillsides and mountains, hunting for its level until it finds it in the sea. There is a general trend of rising land from the oceans to the interior. Even the prairies are not perfectly flat and horizontal. The State of Kansas is a prairie country, yet it rises gradually from its eastern

to its western line. Streams and creeks are everywhere abundant. The water seeks small rivulets, then larger ones, then branches of great rivers, then the mighty stream, and at last the ocean; from where it again rises in vapor, is wafted inland, and falls in rain to replenish the earth and feed the growth of plant life. This is the story of the ages.

The making of soil for man's benefit is a remarkable evidence of special design. The cooled surface of the earth naturally turns to rock. By contraction and wrinkling, parts of the land are raised to furnish the great slopes toward the ocean. The falling rains and running water necessarily wear away the rock, and carry it to the edge of the sea in the form of sand. Herein vegetation mingles its refuse from water growth, for the first plants were reared in the water, and the sand is made fertile for larger plant life. At the edges of streams, great lakes and seas, the first soil was made. Again the earth makes slopes, reversing the former inclinations, and the soil is washed inland, while great swamps are formed, and marshes lay the foundation of the forests. Falling leaves, decaying vegetation and dying animals furnish the richest of soils. But without the rains to carry them about, there could be no universality of growth. The moving waters have laid all the principal strata of the earth, in which the cumulative aid of sun-rays and meteors have played a decidedly important part. When the layers have lain and turned again to rock, they are subject to the same action; and so the circuit of the ages goes on and on as if forever.

A remarkable evidence of special design is the mystery called the attraction of gravity. It is a force that operates under fixed laws, yet is too deep for man's solution. What there is in two orbs floating in space, free from all other influences, that would draw them together with ever increasing energy, until they collide with a tremendous crash, is hard to understand. Attempts have been made to explain it; but all have failed. There is no chain of communication between the two, no attached connection, no air or atmosphere, no electrical fluid, no ether having attractive power of sufficient force; it is simply a mystery. Most laws are accounted for by some ingenious explanation; but the attraction of gravity must ever stand as an example of a direct fiat, a decree that it shall be so. It cannot come from evolution, for it is original, unique, and separable from all else. There is no way of explaining it ex-

cept to say that God created the law, and declared the matter should have an affinity for matter. If such were not the case, all particles would be disintegrating, separating sand; no cohesion, no union, no shape. The sky would be filled with an invisible dust in which nothing could live.

The very first operation of the law of gravity is seen in its effects on the sun's rays. These are atoms or particles of matter shot forth into the realms of space; once having momentum, they would never stop, unless the attraction of gravity held them in check somewhere in space. The sun itself would propel them, but their own affinity for each other would unite them, and thus the floating dust of the sky is formed. The dust particles now come together, and after awhile the meteors appear; these are attracted to one another, and the small orbs are formed, from which the larger ones are developed in time. All the material in space is thus held under surveillance and kept in bounds. It may be that this one law follows matter everywhere, in our own lives, as well as in the broader fields of space. Without it chaos would follow. Perhaps the command to change from chaos to order was executed by this one law. It is capable of so great a task.

The effect of gravity is seen everywhere. It causes the moisture of the ocean to rise by making it lighter than air; the latter being compelled by gravity to fall or get under the watery vapors. Then, when condensation through cold temperatures causes the moisture to become heavy, the law of gravity brings it to the earth where it is needed. The same kind of attraction exists between the moon and the oceans, so that the latter are lifted up and the larger tides of the twenty-four hours are formed, which follow the moon's course around the earth, like one tidal wave; the secondary tides are due to the lifting of the earth itself toward the moon and away from under the waters of the antipodes.

Without this law we could not exist. We could not sit down; for sitting down is allowing the weight of the torso to come down of itself to meet the chair. We stoop only because we have weight. We bend because of the law of attraction. We could not lie down, for there would be no way that we could let the body come to a reclining position. We could not even put the clothes upon the bed, or spread the linen. The attempt to lay them down would raise us up from the floor, and we would float. If we tried to pull ourselves down to the floor by catching hold of the bed post

or frame, we would pull it part way up and ourselves part way down, and both would be suspended in mid-air. So we could not place a chair on the floor without pushing ourselves up accordingly in the very act. A carpenter building a house might fasten the main timbers to the soil; but he could have no foundation, as the rocks, brick, cement and mortar would all be lighter than feathers. There is no way that he could get a rock to go to the surface of the earth, if there was no law of gravity. But supposing he sets the timbers in the earth, and fastens them there; by clinging to their sides he may mount to the top without danger of falling. Other material he could have at hand, as far as danger of losing it is concerned. The air could be full of boards; nails might be laid about him everywhere, at any height, and resting on nothing. His hammer, when not in use, he could lay upon the atmosphere, and take it again at his own sweet will. Imagine his saw, plane, chisel, axe, mitre-box, screw-driver, brace, and a multitude of other things in front, around, above him, all floating on nothing; his only inconvenience being that, when he touched one it would take its motion and never lose it, thus passing soon out of his reach. He could not let go any tool so gently but it would take some motion, and this it would never lose until an obstruction stopped it.

If there were no attraction of gravity, the dining table could not be set, the coal could not be put in the stove, fire would not burn, for the smoke and heat would not rise; and nothing could be executed in life. Pianos would float; if a note were struck, the whole instrument would tend downward, and the player would rise with every blow however tiny. A man could stand in any part of the room from the ceiling to the floor, and never know weariness. He could not walk, for he could not put his foot down except by muscular action, which would instantly raise him, and prevent his taking the next step. Having no leverage and no push on the air, he could not make progress, no matter what his muscles might attempt. He could undress, and place his necktie on an invisible shelf in the atmosphere, his collar near by, his coat, vest, trousers, shoes and stockings all around him, and they would never fall. The air might be thick with obstacles. There would be no traveling of any kind, for there would be no weight to vehicles or cars to keep them on the earth, and the least motion would send them upward. Even the revolution of the wheel of a locomotive or bicycle would cause it to leave the earth, and nothing could get

it down again, unless everything was attached by a rope, in which case it would be impossible to move onward, for the length of the rope would permit an upward tendency. A small boy whipped by his father, if the last stroke was an under-stroke, would have momentum, however slight, and go on upward without stop. Even the gentlest touch would start him in motion; on and up he would move, growing smaller every hour, until he was out of sight.

Gravity keeps things to the earth. Simple as this law is, it required a tremendous mind to decree it, and give it universality. It is a central force that unites all matter from the largest to the smallest, and makes us feel that there is a unity in the universe. Yet the same God that welded together the earth and all its life, so that there should be no disruption, placed the great sun systems of the sky so far apart that they should not intrude upon each other's domains. Our planets cannot escape from our sun; nor can any other orb draw them or our own system out of its place. There must be a dead influence, or else all systems would be drawn together in one overwhelming crash. All this is special design. It is true that, if the law of gravity does not affect a spirit departing from a body, the departure of the soul from earth must involve a continuous journey uninterrupted until it found its Heaven. By this means the soul might take its flight under natural laws, for it is natural to move ever on, if gravity does not check the motion. We shall examine this problem in later pages of this work.

The force of gravity is allied to contraction and expansion in such a way as to show a personal mind at work in its operation. Thus when the air is cold it contracts; being contracted, it becomes heavier; being heavier, it falls. Lighter air rises. Gravity holds all the atmosphere to the earth, but again separates its weights so as to keep it moving, and thus purifies all life as well as itself. Moving air is essential to health, and to growth as well as comfort. So with water; if the lower currents are warm, and the upper are cold, they interchange, and thus purify the whole mass of water. This little interchange is the cause of boiling, which is but a hurrying of the rarefied and lighter parts to get to the top.

But the most surprising evidence of special design is seen in the reverse of this law, showing a thought within a thought, a mind within a mind. Cold contracts; cold water is therefore continually seeking the bottom of the river, lake or ocean. At thirty-three degrees the water is close to freezing. Below thirty-two it

freezes. If the law of continual contraction remains in force, ice would fall to the bottom of the pond; the next layer would fall upon it; and, in a single winter, every lake, pond, river and sea would become a solid mass of ice, too thick to thaw out in a dozen summers. Now it is clear that cold should and must contract and cause matter to fall; but it is equally clear that ice must not fall; so the Creator reverses the law at this point, by special design, and causes ice to expand and float, thus making life possible. No act of creative intervention could be more intense in its significance. In the language of special design, God speaks openly and directly to man.

Life must have water to drink, or it will perish. The rivers and brooks are not always available, even if suitable. The ocean is unfit for use. The ponds, lakes and rivers are intended as basins of deposit or highways of travel, and therefore not suitable under most circumstances. Yet man must have water. God knew it in advance, and He used the strata of the earth to serve as interior channels for conveying water even hundreds of miles under the ground. Man taps the stratum, makes his well, and finds his water. Sometimes, yes often, to assist the traveler who cannot stop to dig a well, the strata are curved, or their dip is reversed, and the spring of living, pure, sparkling water is made to gush forth at the surface, where the thirsting stranger may see it at a glance. This is done by design.

In order that the human race might not die out, special provisions have been made to meet exigencies. It was apparently designed that the race should wander forth to people the earth, and that the newer layers of intelligence should follow after the older and more barbarous. This brought the civilized Asiatics into Europe three thousand years ago, and the civilized Europeans into America four hundred years ago. On arriving at these outposts of advance, food would be scarce, and specific help must be at hand, or the migrators would starve. So game of all kinds is placed at man's disposal, and he is told how to secure fish, fowl and beast for his food. When the Pilgrim fathers landed on the bleak coasts of Massachusetts they did not find growing crops awaiting them; but were compelled to obtain their sustenance from life about them. A remarkable illustration of this kind provision is found in the struggles of prehistoric man to maintain existence against unfair odds. He could not always live on fish, so the Creator gave him

grains and berries. To-day the best grain is wheat, for it contains the fourteen elements required by the human body almost in the exact proportions needed, and it is the only grain that is so prepared. Strange to say, if accident has attended man's development, that this king of cereals is found among the strata of the time of prehistoric man, as the first grain provided for him as food. To-day the best fruit is the blackberry, for it is a giver of life, strength, vitality and brain force; yet the same kind hand gave it to early man, and it is honored with being the first of all fruits. The human race could thrive on wheat and blackberries. These gifts were on earth before man, and awaited his coming. They were not products of evolution, for it is absurd to assume that, while man was evolving from one line of descent, his food was evolving from another. Such evolution, if true, points unmistakably to the hand of a Creator executing the orders of a sublime mind.

Man's wants have been attended to in many and various ways. If he has come up out of the lower species, there have come up with him all means of sustaining and protecting him. If only one or two of these had been found, the claim might or might not be made that they came by accident or coincidence; but the great number of provisions made for man's comfort must preclude all discussion of any side of the question except that of specific design. We cannot attempt to enumerate all these things, and will refer to a few only. Man needs food, clothing and shelter. Given these, he is independent. For food he has been supplied with an unlimited variety and abundance. If starvation ever stares one in the face, it is due solely to the habit of huddling in large cities, instead of going forth into the country and there making the earth yield all that is needed. Food is tempered to the wants of humanity with the utmost care and management. In the hot tropics there are cooling fruits. In the far north there are excessive carbons or heaters. In the northern parts of our own country the grains abound more in heating oils. Thus the yellow corn is very warming to the blood, while the white corn of the south is free from this excess of heating qualities. Nature brought this about, but not without a supreme mind to order it.

Clothing is needed by the human race. To obtain such covering as will suit the shape of the body, weaving and cutting are almost necessary, unless we depend upon the skins of animals; but these are unpleasant for undervests or night shirts. In order to

weave cloth, there must be threads; and in order to obtain threads, there must be lines of fibre. These are provided by the cotton plant, from which our cotton garments are made; from the flax plant, from which our linen garments are made; from the wool of the sheep, from which our woollen garments are made; from the thread of the silk-worm, from which our silken garments are made. All these blessings are given to us by a separate provision of the Creator, for they are independent of any evolving descent of man. There is no article of wear, from the finest to the coarsest, from the rags of the beggar to the robes of the king, that has not been specially thought out in the mind of a Godlike intellect, and put into an executed fact by the fiat of His will. Thus while He was contemplating the birth of man out of a long process of development requiring millions of years, He was at the same time setting plans for the growth of food, clothing and means of shelter, so that all these would be on earth at that precise time when man would need them. They have all developed out of a long past in the vegetable kingdom, as man has come from the animal kingdom. There is not the shadow of a doubt that a Supreme Mind has brought all this about by the most careful planning.

Shelter includes protection from the wet, from the cold, and from the beasts that devour life. The earth lays almost at man's feet the very things he needs for his dwelling. If it is of skins, he finds them. If it is of adobe, he finds that mud when dry may, in certain instances, serve as blocks of building material. If he is savage, he dwells in rocks or caves. If he is on the frontier, he uses trees for the walls of his cabin, and straw for the roof. When conveniences arrive, he saws the trees into joists and boards suitable for the style of residence he is able to build. Tree life is a wonderful exhibition of special design. Food that is used by animals is ejected from the body as excrement; but when the tree has got all the nutrition needed out of the blood or sap of its circulation, instead of throwing it off as excretions, it deposits it as wood, and there leaves it for man's use. It is wood that may be cut, sawn, carved or made into any shape desired.

Perhaps the house is to be of stone. This the earth yields; and it is hard and strong, yet capable of being cut and shaped at will. If the structure is to be of brick, certain clay will serve that purpose. Minerals are provided for decorating and preserving the wood by painting; the clays are capable of yielding almost any color

of brick desired; the rocks are white, as in marble, or black, as in other marble, or beautiful in granite or sandstones, thus keeping beauty always to the front. As the brain of man looks out through the eyes, so the inhabitants of the dwelling houses look out through windows made transparent by the peculiar quality of glass-making sand. Woods are also of every kind and shade, soft and hard, with streakings of exquisite colorings that defy the skill of man to reproduce.

Warmth is a part of shelter, and heat is a part of the preparation of food. Long epochs ago, when the coming of man was merely a dream in the mind of the Creator, it was evident that the fuel required for his shelter and for cooking his food would not, in its durable form, be so readily developed as man himself; and, in those remote ages, the coal beds were laid in the earth, over which was placed other strata, and the whole subjected to great pressure during millions of years. It was really the sun's rays caught in the vitality of growing vegetation, and locked up in the secret chambers of the earth. To-day, when the blazing coals give forth their congenial warmth, we see the same sunlight in lesser strength pouring out the purposes of God in the comforts of our homes. Fire itself is a blessing, and is especially designed by the same loving hand.

The production of food from the soil is equally a wonder of thoughtfulness. If man is to dwell upon the earth, he must live and be active; and food is necessary for these ends. The same care and planning that resulted in man himself, gave him the foods and the means of nourishment that must support him. Multiplicity was established in order that, from a little, he might acquire much. A single seed had power to increase to an enormous percentage. The grain of wheat, the bit of corn, the rice seed, and each and all of the varieties of vegetation were made to yield abundantly of their kind, so that no loss might occur. So great was the care taken of the precious material that it was given a better chance to succeed in the ground than the weeds that threatened its life. This provision is manifested in the manner in which growth proceeds. When the ground is tilled and prepared, if the seed of food is put in the ground at once, so that the seed of weed and food are given an equal start at the same time, the latter will always come up through the soil first, leaving it to man's care to eliminate the weeds as they appear. If this rule was reversed, it would be almost im-

possible to save the tender shoots of the valuable plants. The same is true of flowers that are designed for the happiness of humanity. The weeds themselves serve to urge man on to the necessity of continual culture of the ground, which is needed by the plant. If there were no enemies to fight in the garden, it is very likely that valuable life would die for lack of attention. The roots breathe air and must get it from above through the pores of loose soil.

When the earth was made ready for man's coming, it was swung partly around so that the sun would not shine continually upon one part of its surface. Had the equator not faced the sun; that is, had either pole been turned to the great source of light, a strange lack of variation would have ensued. It is one of the laws of physical health that it must have change and interchange. The same food three times a day for weeks and months would cause a collapse of the digestive organs, and a souring of the fluids that aid in the action of the stomach. The mind must have change and variety. Its very nature consists in an ever moving panorama of life. It is merely a reflex impression of the incidents that arouse it to think and feel. Let nothing attract its attention, and it would become paralyzed.

Had either pole of the earth been turned toward the sun—and this would as likely as not occur if accident had directed its drift—there would have been an intensely and unendurably hot center that would have been burned to a crisp. The pole would have been a sun-oven. Men might have braved its heat in order to discover what existed there; but it is doubtful if life could have been sustained in any form under the direct rays of the sun. At the equator, as we now have it, the heat is intolerable except to the savages whose blood is not civilized by lack of dress; but the equator is relieved by night and day, and our spring and autumn. There would have been an area around the pole fully five hundred miles in diameter, in which all things would be eternally scorched. Fringing along the outskirts of this space, a continual summer belt would have occupied the next zone for a width of another five hundred miles or more. Next to that an eternal spring would lend its mild compromises to the comfort of man, without the heralds that make its coming and going an ever fascinating pleasure.

Below the zone of an endless autumn there would have been a frozen winter, cold, cheerless and uninviting. The snow would have had no light to dance along its diamond spangles; the

ice would have reflected no gleam of the sun, although the stars and perhaps the moon might have supplied, in lesser degree, the yellow covering of their rays. Habitation could not have been possible very far away from the bare earth. Men would have wondered what kind of matter lay beyond their vision. More than two-thirds of the globe would have been a wild range of snow and ice, so intensely cold that every changing wind must have blown cutting blasts full into the teeth of the polar oven. Such conditions would have been antagonistic to all life; for the middle zone must have felt the conflict of hot breaths from the furnace on the one hand, and the ice winds from the abnormal cold on the other. In such warfare all that existed, or attempted to exist, would have dwelt beneath the fury of storms, tempests and perpetual lightning.

Had the equator been turned fully to the sun, there would have been night and day in steady succession, with intense heat in the tropics, intense cold in the polar zones, and a gradation of summer and spring between. Here in the United States the conditions of March would have been fixed for all time, with no year to mark off the months. It would have been impossible to raise food to eat, for neither grains nor fruits would thrive. Farther to the south the heat of a continual summer would debilitate man. It is a well-known fact that no race of humanity has ever made progress in civilization excepting in the temperate zones. Neither the frigid nor the tropical zones have produced a single great man or woman. Yet in the belts free from the tropical heat, if all seasons were abolished, there could be no plant culture to provide food for the body. Had the course of the earth around the sun been such that the presentation of its surface to the sun was changed only in its orbital flight, a hot spot would have traversed the earth each year; but an area of intense heat plunging into an intensely cold wilderness of ice would have been less favorable to life than Alaska is to-day. Civilization would be far out of the question. It would have been a struggle for existence against odds of an overwhelming nature. So if there were no revolutions of the earth to give us night and day; or if the revolutions did not throw the equator to the sun, there would be all the disadvantages we have mentioned.

But the earth is gloriously poised in space, with its equator facing squarely to the sun twice a year, and having an equal swing on either side which establishes the extremes of summer and winter, and blends these blessed variations by the mild passages of

spring and autumn. It is an admirable adjustment, as fine as ever a watchmaker placed in a time-piece, and deeper in conception than the inventions of loftiest genius. We can almost believe that God's hand lifted the globe and turned it about to the exact position necessary to effect these desirable results. It is no more the outcome of accident than is the fine balance of the mighty wheel of an engine. The revolutions of the earth could not have so perfectly accorded with the movement of the seasons as to have left an exact average in the full rounded year, unless the inclination had been fixed by design. There are a thousand chances of its being otherwise if accident had directed the adjustment.

The present system of seasons is the only one that can possibly economize the area of the whole earth for the purposes of life. If the sun were to ascend farther north than it now does each summer, the withdrawal of its warmth from the other side of the equator would result in the destruction of all life in the only favorable zone there; and the same thing is true of our own clime in winter; for the south pole would claim as much of the sun as would the north pole in summer. The seasons would be sharp, rapid and violent in change. Under the present adjustment the temperate zones are blessed with extremes not too great, yet strong enough to make life vigorous; while the poles are favored with sunshine, each half of the year, without taxing the tropics. It is the only arrangement that would permit the entire globe to come into some share of attention from the great source of light; and it is the only economy that would enable the greater part of the available surface of the earth to be used for habitation. No astronomer can devise an improvement in these conditions. Invention might have striven in vain to have produced a method half as good. Yet we human conceits are unwilling to sit down in meditative thought long enough to settle in our minds the fact that a thinking, living, omniscient Creator must have devised this wonderful adjustment of our planet in the clock-work of the sky, in order to suit His purposes in the development of the human race. As far as we are concerned, this one evidence of special design is all-convincing; for we have searched into the possibilities of every other explanation, and find nothing that can satisfy even the cravings of a determined doubt. God's own mind and His direct, specific, intended act threw the earth into the position that must ever remain the marvel of supreme wisdom.

There are many minor matters that might easily endanger the life of man were it not for the special care of some loving father. There are gases enough involved in any one of the dozens of chemical elements and hundreds of compounds to suffocate all existence in sixty seconds. If the Creator ever wishes to end the race at once, all that is necessary is to liberate any gas, and send it out upon the globe. Yet we find the two that support life, oxygen and nitrogen, occupying the space that surrounds the planet; and held together in just that proportion that is needed. When an inimical gas, such as smoke, or other poisons, is set free, the atmosphere diffuses it, and thus protects the life of man. The same atmosphere, rising to a height of more than one hundred miles from every part of the globe, is a strong resisting sea which absorbs all the millions of meteors that are constantly flying to the earth under the law of attraction. Each meteor is set on fire by the friction of rapid contact with the air; the flames turn the solid substance to gas, and the latter, mingling by diffusion with the atmosphere, reach the earth quietly, and there mingle with the solids by chemical affinities. This is certainly remarkable. Were such protection not made, it is sure that thousands of deaths would occur every week. As it is, very few meteors ever reach the earth in the form of missiles.

The turning of clouds to snow in extremely cold weather is one of the most effectual means of aiding in establishing man's comfort. When the cloud is in a warm current of air, and its vapor is condensed into drops of water, these fall as rain upon the ground; but if they pass out of a warm current into a zone of air of freezing temperature, the raindrops are changed into hail. If, however, the cloud itself is frozen as vapor before it sheds its contents, snow is the result. That is, hail is frozen rain, and snow is frozen vapor. Were the snow to come to the earth in drifts or in any quantity, it would be unmanageable, and would choke life. It comes, therefore, as vapor, light, feathery and easily disposed of when here. It serves many excellent purposes for man's use. In cold climes it affords the best surface for transportation; it acts as a mantle for the ground to protect the vegetation beneath, and it gives the best natural warmth by shutting out the bleak winds of a severe winter with walls of impenetrable thickness. Houses are easily kept warm when every crack and joint is filled with the omnipresent snow.

The trade-winds are remarkable aids to those who travel upon the sea; and captains who know how to make use of them are favored with speedy voyages. It is not clear, however, that they are specially designed. The gulf-stream that offsets the barbaric austerity of the polar chills, that washes the American coast for hundreds of miles, that crosses the Atlantic and lifts its waters of warming impulse upon the cradle-land of liberty and enlightenment, may not come within the rule of special design. If it is the result of merely natural laws, it is hard to explain by any scientific wisdom. It contravenes all the expectations of those who profess to understand the subtle laws of ocean currents. Without the beneficent aid of this sea-river, England would be Iceland.

It is unnecessary to pursue this review of illustrative acts of special design. The world is full of such testimony. A glance here and there is sufficient to produce conviction. In the realm of sin the same law holds true. The most intense passion of humanity is the sexual impulse. For its gratification a thousand murders are committed annually in civilized countries; and a million cases of rape occur throughout the world. Girls and women, otherwise of average purity, are led away from home and the nobler duties of life to a profession of shame. Men, capable of withstanding almost any other temptation, are puppets in the presence of this. The intensity of the passion where health is good, and its flabby weakness in a sickly constitution, show clearly that it is implanted in both sexes for the purpose of reproduction and the maintenance of the race. But look, now, when the sexual passion is diverted from this use, and is employed solely to gratify the animal inclinations. There are two filthy diseases that are established as checks for such sin; one is the green flow, than which nothing can be nastier; the other is syphilis, the most loathsome of all maladies. There is no perfect cure for either; and the latter, when not fatal, is the most persistent enemy of life and happiness; rotting the bones, sloughing out the flesh, and implanting cancers in the blood to hand down as an inheritance to several generations. This punishment is never visited upon those who use the sexual passion for reproductive purposes. When husband and wife are faithful to their marriage honor, purity and cleanliness are sure to attend them. The fact that a diversion of the impulse out of its intended use is accompanied by these malign maladies, is possibly a clear evidence of special design.

The law of adhesion is another of these evidences. By its peculiar force, molecules of matter are brought into close compact, apparently for man's sole benefit. Take away this law; or, let it exist only in the shape of ordinary attraction, and all the earth would be water, sand or mud. It is adhesion that runs sand into glass, that makes iron strong, gold ductile, wire tensile, leather tough, wood fibrous, rubber elastic, steel hard, and everything distinguishable from everything else. Were it not for this law, the bones of the body would crumble, the skin would crack, the muscles dissolve, and the nerves undo themselves. Because adhesion holds the particles of matter tightly together, the great Brooklyn bridge is hung to wires that sustain its enormous weight by their tenacity. There are a million or more uses of the law, all bearing some tribute to the comfort of man and the advance of civilization.

Putrefaction and its odors are designed to carry on rapid changes after death, and to warn man of the dangers that threaten his life. The bacteria that haunt the corpse are friendly to living man when they work upon the dead, but are enemies when they attack him. Thus the decaying flesh is filled with microscopic germs working hard to destroy its integrity, and send it back into the great fund from which it came, in order that it may enter into other lives; but let the surgeon scratch his own living flesh with a knife on which any of these germs happen to be at the time, and they will immediately proceed to build immense colonies throughout his body, the end of which is death in a few days. Many a man has lost his life in this way. It may be that the species of bacteria that destroy the dead flesh are not the same as those that afterward find lodging there and prove the most cruel of foes to the living body. In any event, it is a wise provision of nature that dissolves by the aid of germs the dead carcasses of animal existence.

The fact that human endurance is very flexible, is evidence of special design. We become inured to almost anything. Those who perish by the shock of sudden change are rare exceptions. The frail girl who cannot stand five minutes without fainting from exhaustion is quickly able to accept a position in a sales store where she must stand nine hours a day for six days in the week. The poor wife who loses her parents, husband and family of thriving children in some accident or epidemic, is soon in harmony with the change, although the ordeal is terrible. The dainty mistress of the mansion suffers from a back-ache if she stoops to

pick up her lace handkerchief; but a year hence, when poverty reverses her fate, she can do a day's big washing and enjoy the exhilaration of the sport. The same principle must have held true in the period of civilized slavery which existed among the Greeks and Romans. Imagine yourself, your parents, your brothers and sisters, all highly civilized, captured by the noble Roman army, and brought to the city of cities to be sold as slaves. The thought in advance must bring excruciating pain; but a year later you would be reconciled to the situation, and your merry jokes with other slaves would ring out upon the balmy air of some beautiful Roman evening when all the world seemed to smile upon you; and so the matter would end. It is a kind provision of the Creator that suffering has a limit in a numb realization of its cutting edges, and that our lives are molded into shapes that fit the conditions that surround them.

Every step in the development of the earth's progress has been a permanent monument to the truth of the principle that this planet is the product of special creation, designed for a fixed goal. In little things and in large matters the same law is ever at work. We have seen it in many ordinary instances, and in some mighty operations. The most sublime evidence is the readiness with which new life has appeared whenever the conditions have changed. The past history of the earth is very clearly written in the lithographs of geology; and these very distinctly tell us that there has been a series of decided changes, all for the better, and that each change has been attended by a new kind of life suited to the new conditions, and springing into place the instant the circumstances favored the advance. It would seem certain from this fact, that there is somewhere in the solar system an impulse, to put it mildly, that stands ready to take advantage of a new and better condition of things by supplying a superior kind of life.

Improvement and advance have been the order of procedure in the last one hundred million years. If this well established fact is to be cut short here, with this race now on earth, then man, as we behold him, is the goal of the earth, and creation is a failure. This we cannot believe. It is senseless to assert that the steady progress of the past is to be overturned now, merely because the vanity and conceit of man wishes it so. It is senseless to assert that the goal of creation is not to be reached on earth but in Heaven; for this doctrine preaches failure. It is senseless to assert

that the splendid momentum of advance that has come to us in full strength up to the very door of the present, is to be suddenly checked, and that all the lessons of the heroic past are to be lost in dismal disgrace, simply because of the wishy-washy theory that the next step is somewhere else and not here.

The finger of fact points sternly to the immediate future as the key to the solution of the mighty question at stake. It need not be true that the change will occur in the next hundred years; for time, as counted by measure, is of no consequence in this line of progress. It is sufficient that we know the final step has not yet taken place, and that it will occur right here, in this corner of the heavens, and not on some other planet, or in an imaginary vacuum in the great orb-laden vault of the sky. We believe in the power of the Creator to complete what He has begun; we believe that He set a standard as high as the outlay of energy and the stupendous expenditure of complicated mental force could justify; we believe that man, half-angel and half-slum, is not that standard; and we are sure, absolutely and irrevocably, that the ladder on which man stands to-day has one more rung, on the plane of whose level, above the heights of all conditions now visible on earth, a far different race will appear to pronounce the verdict that God has power, and that earth has perfection.



CHAPTER XXIII.

THE FUTURE DWELLING PLACE.

634

EARTH is the scene of the final step.

This is the 634th Ralston Principle. It sets forth a fact of the very greatest importance. We have no desire to consider the subject except by the aid of science. It is unnecessary to include in this discussion any religious claim, no matter what may be its nature. Our motto is: an established fact first, and everything else afterward. The writings of God are inspired when they are produced by His representatives, but above all inspired dictation is the act of God.

The most stupid of mortals is not he who knows nothing; but he who, pretending to know more than he does, sets up the writings of a conglomerate authorship and declares them to outweigh the direct language of God Himself as spoken in His acts. Because the Bible asserts that the earth is flat, and that the sun and stars revolve around it, there are educated men to-day, and some of them are clergymen, who insist that to declare the earth round will cast the soul into eternal damnation, because such declaration disputes the Bible, which is the word of God. You cannot call this wilful stupidity, for these persons are honest and energetically so. With flushed faces, and eyes suffused with tears, they hope in all sincerity to save mankind from the horrors of perdition. In our opinion, if there is any sin in being supernally stupid, it consists in placing the word against the deed. The very Bible that proclaims the supposed language of God, also gives Him the credit of making and doing all that has been made and done, so that the source of one is the source of the other. If God did not make this earth and the universe, then the Bible is wrong. If God did make the earth and universe, then these orbs are His direct language; and, wherever there is any discrepancy between the act and the word, every mind, even of an ordinary cast, knows that the deed is the first and best evidence. However in the case of the Bible, there are two things that must be ever remembered: first, that it is a collection of writings and sayings from thousands

of bits, covering hundreds of years in their production, and hundreds more in being gathered together, with interminable disputes as to what should and what should not be included; second, that neither God, nor His prophets, nor any of His inspired writers, have ever declared the collection to be His. This is of the utmost importance. It was once made a tenet of religion to believe that even the punctuation marks used by printers in later centuries were inspired; and this exaction continued until it appeared that these inspired periods, colons, semi-colons, commas and others varied with the ignorance and carelessness of the printers, no two editions being alike. The same variation was discovered in multitudes of cases when the copies were made by hand, as was always the case in the early centuries.

As these copies extend backward it is noticeable that they contain less than their successors. An examination shows that marginal notes and comments made by the rich owners of preceding editions have all been copied into the text by the men who transcribed them. This alteration certainly has so filled the Scriptures with additional matter that they may be said to contain fully three times as much as their original authors intended. In certain books it is clear that hundreds upon hundreds of sayings have been collected into the form of chapters, to pass current as the work of one person. Much more is surmised than is actually known; but if you will talk with any university graduate of Europe or America, or with any minister who has been recently educated at any theological school of standing, you will ascertain all these things and many more that will make you heartsore. Do not say, you will not accept anything that conflicts with the Bible; do not say, it has stood for centuries, and is therefore immaculate; but try to find out if the present collection of sacred writings is not very young. Luther, when he protested against the selling of forgiveness by the Catholics for all sorts of prices, and thus purified Christianity by establishing Protestantism, did the world a service that cannot be understood until we know that our modern civilization, liberty and human progress are all the fruits of his noble work; yet there are chapters and books in the accredited Bible of to-day that Luther declared to be spurious. The collection as a whole is more recent than any one supposes. Not only Luther, but other holy men whose sincerity cannot be doubted, spent years of effort in determining what portions of this sublime work should be accepted, and what rejected.

The wise man is he who has faith enough in the stability of the Bible, to be willing to accept its real truths freed from its absurd contradictions of fact. In a recent discussion between two honest clergymen, one asked: "Brother, if the Bible declared the earth to be flat, and you knew it to be round, would you discard the whole Bible for that one error?"—The answer was: "I would believe the earth to be flat."—"Then, sir, the earth is flat."—A third clergyman came upon the scene, and said: "I am convinced that the Bible was never designed by our Heavenly Father for the purpose of teaching the sciences; it is a spiritual work, intended to save human lives, uplift humanity, and prepare the soul to meet its God. It should teach love and righteousness. In my opinion all discussion of its genuineness in part is useless and unworthy a minister of the Gospel. Let us get to work and put its moral teachings into practice for the good of the world, and let us regard its geography as standpoints of human observation."—"But," said the second, "the Bible can make no mistake."—"Then the revised version, which is the authority and has the sanction of all Christian Protestant churches, is a fraud; for it differs materially from the previous version."—You see the difficulties that beset the path of bigotry; yet bigotry may be thoroughly honest, sincere, forgiving, loving and stupid.

[635]

Facts outweigh all other means of evidence.

This is the 635th Ralston Principle, and represents an axiom that ought to prove itself on its face, but does not with some persons. It is true that there may be some doubt as to the certainty of supposed facts; but there are other facts that are not clothed with possibilities of this kind. As to the shape of the earth we are not in doubt. That it revolves about the sun is not a supposed fact; it is a bald certainty. That the sun is the center of a system of its own, with orbs circling around its great self, is assured. That this solar system is set apart in a distinct portion of the sky, free from the material influence of other systems, is true. In none of these assertions is there the least possibility of doubt.

But when we say that the planets revolve about the sun by virtue of the laws of centrifugal and centripetal force, we are in the midst of doubt. Such a statement cannot be proved except by analogy, which, in this case, lacks perfection of application.

Nor can we say it is certain that the stars are suns, having planetary systems of their own; although such seems to be the case. It is equally doubtful if other planets, in this or other systems, are inhabited or barren. They may be filled with life; they may be dead worlds; they may be young worlds in a geological sense. Pretty theories and dress-parade hypotheses are delightful dreams to the mind of science; but no man has a right to stiffen a belief into a fact for lesser intelligence to absorb as solemn truth.

Under the principle stated at the opening of this chapter, we make the claim that this earth is to be the scene of the final step. Preparing the way for the discussion of the assertion, we diverted to Bible matters simply because some people pin their faith on things that are absurd on their face, yet never know it. Taking the Bible as it emanated from the hands of God, we find nothing in it that conflicts with science or with the established facts of the universe. But our position is distinctly this: where any writings are out of harmony with actual facts, we propose to adhere to the latter. We will not threaten with torture and the horrors of the Inquisition any Galileo who happens to discover new evidence of the truth. The Church has honestly but shamefully made mistakes enough of this kind already. Instead of spending her time in promulgating the doctrines of peace, she employed the centuries in breaking the limbs and blasting the lives of those who refused to believe that the earth was flat. To the discredit of her creeds it must be confessed that she was two hundred years behind science in her willingness to accept the facts as they were proved to be. This is not right.

All persons are agreed that there is another step to be taken by the human race. No one, unless he believes in annihilation at death, refuses to join in this general and practicably universal principle. The savage tribes believe in a crude pleasure-realm for the hereafter; some in a happy hunting ground; some in a harem of beautiful women; some in crystal palaces; some in an opium smoking scene, and others in just what suits their ideas of joy. All this business arises from the invention of mothers who promise their children anything that pleases them in order to secure their obedience. Infantile impressions are the most lasting things of this world; and from a dream of childish hope to the substantial fabric of a proud religion there is no intervening gulf except in the years of ripening fancy. The civilized beliefs all follow

in the same order, picturing themselves in the desire of the better minds that build them.

If we were to stop here we might well say that science and reasonable religions all agree. If the declaration were merely that another step is to be taken by the earth's population, the acclaim would be, Yes; but that step is not to be taken on earth. If we ask, Why not on earth? the only answer is, Because our religion says it is to be taken in Heaven.—But does your religion say that Heaven is somewhere else?—Not exactly; but that is necessarily inferred.—Why?—Because earth is not good enough for Heaven. You may inquire of any and every person who professes to be able to give you solace on this subject, and you will not learn where Heaven is. Some say above the earth. But, when night comes, that which is above the earth by day is beneath the earth in the abodes of darkness. Is Heaven above the earth during all the twelve hours of daylight, or during a portion only of that time? If during a portion, at what hour of the twelve is Heaven at zenith? If during all the twelve hours, then Heaven occupies one-half of the universe in every conceivable direction. If this future abode is overhead to the civilized inhabitants of Australia, the good English speaking inhabitants, we will say, then it must be over our heads at night, in which case Heaven occupies all the outer courts of space.

The Creator of matter must dwell in matter.

This is the 636th Ralston Principle, and represents a vital law as well as an important fact. We have thus far presented three principles in this chapter; but their discussion has been reserved to a later part of the chapter, in order that they may be examined together. If Heaven is overhead to every inhabitant of the earth day and night, then it surrounds this globe. The next question is this—Is Heaven close to the earth, or far away? If close to the earth, it must be spiritual. If far away, it may be either spiritual or material; but, if material, it is too far off to be seen within the range of thousands of millions of miles multiplied many times by thousands of millions of miles. Such a Heaven would be impracticable, and would stand as a globular wall to space as completely as the shell of an egg is the limit of its contents.

Under such a claim we would find ourselves living in the

interior of an immense globe, the crust of which is Heaven. As this cannot be true by any theory or fact in the known operations of the universe, it may be discarded with the certainty that it is false. Thus we are forced to the conclusion that Heaven is not above the whole earth, unless it is spiritual. If the latter is true, it is possible to assert that Heaven is in space, invisible to us, but omnipresent and all-viewing. It may be in one part of space, or in all the solar system, or in some remote portion of the sky, always unseen by mortals. Here we narrow the statement down to two possibilities: first, if there is a material Heaven, it is not general but local; second, if there is a spiritual Heaven, it may be general or local. Under the second possibility we have a Heaven of fantasies and psychical energies; of angels, like fish, swimming in the great sea of the universe. Let us get close to the facts, for the issue is important.

We know absolutely nothing of the soul except through matter. There are vitalities of growth, thought, electricity and chemistry, all associated, and all related to matter. A thorough investigation would trace all these energies to a common relationship. The plainest of these vitalities is that which relates to chemistry; yet we find therein nothing but adhesion and repulsion, resulting in affinities and explosions. This we call chemistry. All examination shows that the vitality, expressing itself in certain so-called fixed elements, and endless compounds, is but a larger use of a simple, single original atom, endowed with the three laws of attraction, repulsion and revolution. If you will look into matter, from the smallest to the largest, even to the orbs of the solar system, you will find these three laws everywhere at work. They are never absent; not one of them is ever dead; there is no expression of life where they, one and all, are not present. The so-called chemical elements are unstable, even in their quietude, and every one of them could be charged to a certain method of union adopted by atoms. Chemistry, therefore, is but a complicated expression of the three laws of attraction, repulsion and motion. There is no element, no compound, no affinity, no separation where any other law is necessary. It is then true that the great fund of chemical vitality is no fund at all, but merely channels of operation of simple laws. More than this, it manifests itself in no way except through matter.

Electricity is the greatest problem of the age, for the

reason that we know so much of its uses, and so little of its own self. It is everywhere, in earth, water, rock, metal, air, vegetation and life. As oxygen serves as a carrier of food to the growing parts of the body, so electricity has some association with the vital spark. It is mechanical, but the vital spark is used for mechanical purposes in moving the arms and muscles, by which matter is lifted and carried about. In the light of recent inventions it is seen that the highest developments of electricity tend to bring that force closer by analogy to the functions of animal life as seen in the human body, as well as in the lower species. We know that there is a fund of vitality; and the chief doubt with relation to it is the part played by electricity in urging on its impulses. It almost seems as if the two were one and the same. The important fact, however, is the certainty that electricity expresses itself through matter. As far as we know it exists in no other way; but this is mere inference, possibly without support. That it comes from the sun is undoubtedly true.

The first fund is that of matter; the second is that of vitality; and the third is that of mind. By this we mean that there is an intelligence in the use of both the other funds. Yet if electricity is connected with the vital spark, it has less mental endowment than the latter. As we see it in mechanical uses, it seems to obey the chemical or atomic laws of attraction and repulsion; for we have affirmative or approaching electricity, and negative or repellant electricity. From the atom, where these operations originate, to the solar system, where they are openly proclaimed to all the universe, we see these simple laws at work. We know that the orbs revolve, that they are held in the system by attraction, and that they are kept from crashing together by repulsion. In the growth of plant life, or of animal life, we know that some particles are attracted to the use of the organism, others are expelled, and that motion is necessary to the very existence of every part of every individual; and we know that death is the expulsion or separation of old associations, the affinities of new, and the ever evolving motion of change. Thus three laws explain everything: attraction, repulsion and motion.

Mind is intelligence directing the operation of vitality in its manipulation of matter. Electricity used in mechanical ways is allied to the three laws of the universe, but used in impelling growth is allied to mind. It may, therefore, be merely the fund of

vitality separated from the fund of intelligence; whereas the vital spark is always associated with mind, whether we see its effects in tree, plant, beast or man. To repeat in other words, electricity is a mechanical division of vitality; growth is an intellectual division. The spark of life is in each and every molecule of the body, singly and collectively; and yet it carries some part of mind in its smallest compass. It is not possible to conceive of intellect, or any exhibition of mental force, except through the operation of matter; and we doubt if there is any mind that is not associated with matter.

The three funds, therefore, are inseparable. Matter is everywhere visible; this is the first fund. Vitality is everywhere visible in its effects; this is the second fund; it lives in matter. Intelligence is constantly at work, through vitality, upon matter; this is the third fund; it dwells in vitality, which lives in matter; it consequently dwells in matter. Matter is separable from intelligence, but the reverse is not true. The mind is, therefore, less than the material fund; and this seems to be the universal fact. The three funds—matter, vitality and intelligence—are associated with the life of this planet, and have been from time immemorial. Even when the first rock systems were forming, and a cold and cheerless ocean bore its empty waters around the globe, then almost devoid of dawning life, the faint efforts of a corresponding vitality and intelligence were felt in the bubbling forth of small impulses; and the lowest step in the ascending scale was taken.

It is a solemn fact that we to-day are near the last step of that long ascent. Think of it! Think of the great distance, in these one hundred million years that the star-eyed goddess of progress has traveled, laying her last burden almost at our very feet. Think, also, of that dreary time when matter was nearly, if not quite, alone; of the leap onward when vitality sent matter into its myriad uses; of the joining of intelligence with this union, and organisms appeared out of which man eventuated; and yet we are nearing the end of it all; we, who happen to be on earth at this time, in this late epoch, are privileged to contemplate the long past and the brief future.

It is assumed by many that the Creator of the universe is a spirit; that we are spirits dwelling in bodies of matter for convenient purposes; that, when the bodies perish, these spirits will be freed, and go to other realms; and that there, in newer climes, the same spirits will be given the same bodies again. This belief

is shared in by ninety-nine out of every one hundred of the strong minds that maintain any opinion at all on the subject of eternity; yet it simply brings humanity out of matter into matter. There is a fixed belief that you cannot shake, which says that a material body is the Heavenly endowment of each person who goes to that better land. All religions teach and insist upon it. Christianity is full of it, for Christ in the body was caught up into Heaven. The Hebrew religion is founded upon the claim, and some of the Old Testament characters proceeded direct to Heaven.

This being a universal belief, it is plain that the use of the spirit is merely to serve as a means of transition from one material body to another material body. The same body may be given us in the sense that its shape and character may be restored; but the identical particle of matter could not be given back, even by a miracle. To argue such a claim is a waste of valuable effort; for it is well known that we do not hold at any time the identical matter that we had the day before. Life means change. In the present case, the only fact of importance is the resumption of a material body. If we were called upon to prove that, we would depend, first, upon the facts of nature, and second, upon the claims of religion. In the latter case we would have no difficulty whatever, for every religion, as has been stated, sets forth its doctrine of a material body in Heaven. Many persons, even professors of theology, refuse to accept such claims as proofs; and naturally turn to an investigation of the facts in order to obtain satisfaction.

Accepting the statement of a future life in a material body as proved by religion, for whatever value such proof may bring to our minds, we look with hungry gaze out into the great realm of nature for evidence that does not require faith to color it with plausibility. It is a fact that faith falters, even under stimulation. There are thousands of clergymen to-day who cling to any substance, however frail, in the sea of doubt; and, if the shepherds of the flocks falter in their course, what must be said of the flocks that depend on their spiritual guidance for the true way to life eternal? We know; for we have held the confidence and heart-outpourings of these very men; that religion staggers under the loads of effete matter that it is compelled to carry; we know that the ministers of the Gospel preach more faith than they possess; and we are asked in a continual stream of correspondence to assist in laying bare some fact that will support their would-be beliefs. Our reply is that

theology has too long ignored the works of God, and has split too many hairs over the words of God. The minister who recently declared in public that he was sick and tired of the revelations of science, as they tended to shake his faith in the revelations of the Bible, was an infidel and an atheist; although he would indignantly repel such a charge.

When the earth and its manifestations of creative skill, are spurned by any person as conflicting with the Scriptures, that person is an atheist and an infidel; for such spurning means that God is denied in His works. You cannot ignore facts, and praise the Creator at the same time; for there is no fact in creation that He did not establish. You cannot ignore the earth and its clearly expressed history without ignoring the Maker of the earth and its teeming volume of facts. It is not a sin to acquire knowledge; it is a sin to spurn knowledge. As we come to examine this pending question, we shall see unfolded in plain view a certain array of proof that is incapable of being disputed, in which faith plays no part, but which sustains the strongest or the weakest faith by the supporting column of mighty realism.

We may approach the climax of the discussion in very brief steps. In the first place, matter is ether contracted. The earth is the accumulation of such contraction. This is true whether we accept the theory of the nebular hypothesis, or the more accurate theory of sun-substance, which is continually going forth into space, and contracting into material of visible forms. In either case, there has been condensation; and if there is anything rarer than the fine vaporous ether of which matter is composed, it must be something purely spiritual, and not subject to any of the laws that govern matter. This we do not propose to deny; but there are some difficulties to be surmounted, whichever view is taken. A pure, clean-cut, independent spirit, ignoring all substance, and discarding all relationship to physical laws, may be supposed to be possible in part, but grossly improbable in whole. It is easy to conceive a spirit not made of substance; but one that is disassociated from substance is denied by every fact in the universe.

If, as we are urged to believe, the spirit is the only important part of man, it could easily have been constructed by itself without the aid of the material world. Much trouble would have been avoided. God would not have had occasion to repent that man was ever created. No one will have the hardihood to assert

that all the past agony of earthly existence has been necessary in order to create a mere spirit entirely independent of matter in its destiny. The fact that the spirit is associated with substance in its inception is a certain guarantee that the two are intended for companionship evermore. This is not a theory; it is not speculation; it is fact, clear and decisively set forth in nature. The one hundred million years of the past history of the earth are not to be placed on one side of the scale; and a few summers of flitting, miserable, fleshly life ending in the butterfly flight of an immortal soul to another realm, on the other side of the scale. The two parts do not balance. Such an arrangement, such a planning, such a materializing of the great purpose of the magnificent universe that spans the empyrean, is too grave a charge to bring against the wisdom of the Creator.

The sky is full of matter. It shines, glows, burns, throbs and pulsates in the beating rhythm of suns and orbs, richly set in millions of galaxies from length to length, from width to width, from depth to depth, from height to height, in the limitless realms of space, over, around, above and beneath this little ball on which we roll in our quiet corner of the universe. Does God intend to ignore such imperial glory, and hie Himself to some thin and vapory kingdom, where life is but a spirit? We can conceive the Creator as a soul devoid of flesh, or even of substance; but, even if this be true, we cannot conceive a dwelling place that is a soul and devoid of substance. The distinction is a broad one, and should be clearly understood. If we, in the physical body, are soul-life dwelling in matter, is it not equally true that God is as much? But let us assume that He is soul-life unclothed with matter; we yet cannot conceive a home, a Heaven lacking substance.

The plan of creation is full of evidences of perfection on the part of the Creator; and that which to us appears to be imperfection, is merely incompleteness. The winds whistle through the unfinished castle, and the rains deluge its interior, because it is not yet done; but when the last stone has been laid, and the last blow of workmanship has fallen upon the structure, the decree goes forth that the edifice is perfect because it is complete. We must not mistake progress in the earth's life as evidence of defect, or indication of failure. On the other hand, we see clearly the power of a perfect Being, working out plans of consummate magnificence. Economy is apparent amid prodigal profuseness. Not an atom is

lost. Not an ounce of life, of force, of energy, of vitality, runs to waste. Therefore, with a sky full of ponderous material, working out these laws of splendid economy, it is not true that so much substance is to be eventually abandoned for an invisible abode.

The Creator loves matter and loves to work with it. He is continually displaying His glories and powers through the operations of material growth and structure. From the lilies of the field to the gorgeous apparel of Solomon; from the paintings of Raphael to the divine colorings of a twilight sky; from the castle on the highland to that city of inspired dreams, the new Jerusalem, with its precious stones and streets of gold, the splendors of matter are living witnesses of God's handiwork. When your eyes sparkle before the scintillations of the diamond, the heart-glow of the ruby, or the rich fires of gold; when you see the long array of jewels that earth yields out of her treasures; when the foliage of tree and shrubbery, the loveliness of flowers, and the sweet harmony of landscape and cloud-decked sky, crowd their beauties upon your very soul; you have promises of the works of eternity that God must always delight in. It is just as monstrous to believe that all these exquisite gems of marvelous handiwork are to be forever locked up in a dead planet, as to think that man is destined to nothingness. In both cases, in the life of the human race, and in the glories of matter, we have promises of the destiny of both.

It is a clearly proved fact that Heaven, or the abode of God, is material; whether that place be fixed in some separate part of the sky, or is distributed throughout the countless millions of orbs that float in the swimming sea of space. The Creator of matter must dwell in matter. Thus we come to the conclusion that finds harmony in human as well as in divine life. We, who are first brought into being by association with matter; who are ultimately destined to live again in matter, are part and portion of the same substance that God Himself dwells in. The more important question is that which follows. If the soul is to live again in a body of substance; or, if merely in a land of substance, where is that material abode which is designed for its future dwelling place?

In attempting to answer this question there are two facts that help us to a right conclusion. One is the progressive ascent of the condition of the earth; the other is the ever upward tendency of the highest life on this planet. The globe itself has undergone continual changes of improvement. It was once a bald rock; then

a marsh of dank and stunted weeds; then a sopping ocean, sweeping mud before it over the cheerless surface; then a sulphurous and gas-enveloped ball, murky in its gloom; then a wet forest, with wide lake-like rivers saturating its ages of decayed and dying vegetation; then a brighter world, with solemn woods through which the wild birds screamed, and scanty flowers climbed on simple tendrils; then a still pleasanter world, fitted for noble animals, and garnished with better vegetation, more flowers, and promises of fruit; and now a far advanced planet, with more attractions in the blessings of growth and adornment, in fruits, flowers, gems, beauties of form and rugged grandeur than are needed in a land of eternal lilies, to insure perpetual happiness; yet this scale of ascent has not reached its summit, for there is no hint in any one of the many voices of nature that this is the end. The condition of the earth is steadily improving, both by the aid of nature and the hand of man. It is surprising to note how largely the latter agency is at work; and it may be truly said that, in the last fifty years, more than one-half of the entire habitable globe has been changed by human intervention. Forests have given way to farms; deserts are growing to forests; and barren tracts of land will eventually be brought into the nature of garden spots. But nature, obeying the purpose of creation, will hurry on the next act in the drama of time. Herein we see evidences of the fact that this earth is to be the scene of the final step.

But, while the condition of the earth was undergoing continual improvement, another fact of still greater importance was being enacted. Life was leaping forward in great steps toward a higher goal. There is no denying these double facts; and no person has or does deny them. They are irrefutable. While the earth was becoming a better dwelling place for life, this life was, at the same time, becoming a better inhabitant for the abode. These decided jumps in progress, always upward and onward, are not meaningless. We need only glance at the primitive rhizopod, the fish, the double-life, the reptile, the vertebrate, the mammals, the brute-savage, the barbarian, and the man, to note the evident purpose of all this planetary creation. Nor is there any indication that the human race is the end of the progress. There is no standing still. Nothing says to us that the end is achieved, and that man, imperfect in the sense of being incomplete, is the goal of all this great undertaking. There is no fact in sky or earth, no voice

in nature or religion, that proclaims the closing down of the great machinery of change, the dropping of the curtain, the termination of the route, the arrival of God's offspring at the destined limit of the long journey. On the other hand there are many facts that state otherwise in language that has no uncertainty in its ring.

We thus see that two factors are playing infinitely important parts in the place where the final step is to be taken; first, is the earth itself by its great steps of improvement, and the certainty of a further advance; second, is the life on the earth that always has and always will improve. A third, made up of the combination of these two, might be added. It is unreasonable to suppose that the advancing progress of the earth will cease; it is more unreasonable to suppose that the advancing progress of life on earth will cease; it is most unreasonable to suppose that both will cease; and, if one continues, it will invite the other, for this has been the law and the fact for many millions of years. The final step will most assuredly occur on this earth.

Another part of this question claims brief attention. We have shown that God dwells in and amid matter, and that man dwells likewise in the same environments. We have admitted that God may be merely a spirit, although He must dwell in the substance of the universe, or some portion of it; and it is equally true that man may, as a spirit, dwell amid matter. It is of no consequence to this part of the discussion, whether either is in body or spiritual form; so that the necessity of a material home be realized. An abode made of matter must be a visible orb, or an invisible mass or structure somewhere in the sky. God's home must be in the matter He creates; but there may yet be a Heaven that is located beyond the gaze of the largest telescope; although this would not preclude omnipresence. It is safe, then, to assert that this earth is destined to play an important part, both as the dwelling place of God, and a Heaven for the next race of people that shall occupy it. This proposition fills out the four-sided monument of facts that lead inevitably to but one conclusion.

CHAPTER XXIV.

PHYSICAL IMMORTALITY.

637

MAN may master the physical body.

This is the 637th Ralston Principle. It expresses a law in which there is involved one of the deepest problems of earthly existence. There are three influences at work in the desire to prolong physical life: the first is the fancy; the second is happiness; the third is science.

Fancy has played too great a part in the past efforts of the human race to secure a longer hold on this life. Its only advantage is its power of buoyancy, by which it trains the imagination and thus schools the nervous centers. The effect of a lively fancy, if directed within the reasonable bounds of living, is of the highest importance; for instance, let the foods, the amount of exercise, the use of fresh air, pure water, and ordinary protection of the body be attended by a highly stimulated imagination, and death would be compelled to postpone his visit a long time. The great difficulty to contend with is the sudden dampening of ardor, followed by a collapse of the imagination, and its resurrection in the opposite direction. There is no doubt that seventy-five per cent. of all maladies are due to the loss of vitality brought on by a reverse imagination.

When fancy deserts facts there is an almost certain disaster ahead. Barring a supply of reserve force, which is soon exhausted, it is just as impossible to sustain life on imagination, as it is to run an engine without fuel. Exhilaration, enthusiasm and excitement will not produce a single revolution of the machinery. By the use of a power that is a blessing, accompanied by an abuse of the functions of the body, many a life has been sacrificed, and death charged to an unavoidable course of nature. Faith and fasting have filled the land with misery and sickness. If one cares to investigate this subject, the facts evolved will well repay the task. Count five hundred people whom you may meet, and note the imprint of disease on the faces of most of them. They are paying

the debt of fancy and superstition incurred by their ancestors. It is a fact, and probably an oft repeated one, that faith has led many a helping hand to the homes of gaunt hunger, and forgotten to supply the material needs of the flesh. A starving family, suffering from want of food, cannot be brought through the crisis if nothing more than prayers can be offered.

The searchers after the fountain of youth have illustrated this work of fancy in the ages past. We are told that every century has witnessed such a hope, from the earliest dawn of civilization; but the dominance of common sense tends to lessen the zeal of honest pretense. It was really believed that there was somewhere in the world a fountain of youth. At one time and another it had been supposed to have been discovered; and gold coins have dropped into the hands of venders of vials containing some of the precious water. In ages not far distant from our era, in fact not many generations ago, the very cream of intelligent civilization paid such money and drank such water. Various emblems, tokens, charms, and talismans have been set up as endowed with power to confer the secret gift; but all in vain. The world wags on, and all roads in the field of success verge toward the only magnet that is entitled to win—the charm of common sense.

The second influence at work in the desire to prolong human life is happiness. This teaches us to divert disease, lessen sickness, and invite peace in body and mind, by noting the effects of one way of living as compared with other results. Once in a while we meet a man or woman whose life has been worthless to the world, who expresses a hope to die before the decrepitude of old age comes on; but, opposed to this morbid thought, is the desire to attain a happy maturity, and hold the faculties in good condition to the last. There are families, where happiness does not exist, who permit their parents and grandparents to live in miserable weakness; and it is safe to say that the head of such a family, or its controlling spirit, beats his horse and tortures his animals. Abnormal minds do not desire to live. The morbid are wedded to death and the pageantry of funerals. But, in all households where true happiness rings the changes of the years, the parents grow old beautifully and gracefully, defying decrepitude, and colluding with the charms of wintry sunshine.

The third influence at work in the desire to prolong human life is science. It dawned a few years ago, and is now a healthy

infant. It is beginning to acquaint the people with facts. The doctors were quite familiar with the science of drugs, and much real learning has been expended in this direction; but the science of nature is just telling them that the activity that gives a drug its potency in relieving distress, is sure to destroy some part of the physical economy of the body. This is seen in hundreds of illustrations; and the most common is that phase of science which relieves a headache by putting the nerve to sleep, or partly paralyzing the heart. It is true that drugs will ease the pain of a throbbing head; it is true that the doctor knows just how much to use, and the best method of applying the dose; it is true that the patient is grateful for the immediate peace that follows; and herein the science of medicine is great; but for every headache so relieved, there is a heartache coming along that will lop off the life of the patient in some future crisis. Now steps in the science of nature and proclaims that blooded headaches are due to the ponderous mistakes of eating; that nerve headaches are neuralgic cries and screams protesting against the habits of living, especially under the speed of modern dash and exhaustion; and that the more often such cries and screams are throttled by the blows that deaden their impulses, the more likely they are to return again, until finally unheeded they can speak no more, and the sapped system falls prey to the first onslaught of real disease. If your child is wounded in the highway, and is crying out for help, will you go to her and, by choking, suppress the cries? Is she cured of her wounds because she can utter no further appeals for help?

The nerves never cry out with neuralgia, the system never shouts with rheumatism, unless there is danger in your ways of living. It is not for the pain of the two maladies mentioned that distress follows; it is not for the sound of the child's voice that the agony exists; for these are turn-about of the real troubles. "Doctor, my head, my neck, my body, is full of neuralgia; will you stop the pain?" is the equivalent of saying, "Doctor, my daughter is crying aloud because of dangerous wounds; will you stop her cries?" Yet in one case the science of medicine suppresses the signal of the true malady; while in the other case the judgment of a plain human being knows that the cause of the crying is in the wounds that are tangible. Nature has come into the latter case; she should come into the former. The point we are seeking to establish is this: when pain and not its cause is checked, the system is mortgaged for

years to come. Drugs that relieve the one, urge on the other to foreclosure. It is not nature. Weeds are not food. Herbs and minerals, except in lines clearly designed for use, should never enter the stomach.

The value of true science is seen in the illustration referred to, if you are willing to pursue it further. Neuralgia is a protest, a cry. It seeks to tell us that something is wrong in the daily habits of life. It pleads with us to check the trouble. If we use science, we will take advantage of the warning, and proceed to discover and deal with the cause. When this is done, the pain disappears, the system is strengthened by its going, no attack has been made upon other functions, and knowledge has triumphed. The experiment is worth making; and there are opportunities enough to prove its value. Nearly all humanity in the highest civilization is suffering from indigestion, dyspepsia, or other form of stomach trouble. Those who take drugs for it, go on in the misery, passing continually from one relief to the greater demand for another. The cure is in its prevention; but here modern methods of cooking are against the hope of success. Polished society has a polished way of preparing the things to be eaten; and suffering mankind must take what is placed on the table or go hungry. We have a friend, a strong man, who has recently been married to a delightful woman; and his health is gradually succumbing to the meals set before him. Rather than destroy the peace of that happy household by a gentle protest, he is quietly destroying his stomach. By and by he will be doctored and drugged; the agonies of burning dyspepsia will be relieved by a temporary paralysis of his vitality; and the bride will be a widow, lovely in her weeds. Such is civilization.

Disease is unnatural.

This is the 638th Ralston Principle. It expresses the intention of nature to care for the physical body which she has constructed. Yet we are led to pause at the tremendous meaning of the principle, if its truth becomes established. As all deaths, not violent, are charged to natural causes; and, as all persons die from one or the other, it seems as though the prevention of fatal diseases would prolong life until such time as accident or violence stepped in to end it. This is not necessarily true; although it is a fact that

every form of sickness or disease is a violation of the intention of nature.

A stone structure wears gradually away, despite all efforts to build it for an endless duration of time. A mound of loose earth surmounted by a grassy covering, lives forever. In Asia there are such mounds more than four thousand years old. They have renewed their covering every year; while the strongest edifices of stone or iron waste and crumble. Activity is a renewal of growing life; and in this we see the first law of longevity. Too large a proportion of diseases may be justly charged to the breach of this requirement. Life means action. Nature sleeps, but never rests. That physical body is most in danger that is most inactive. The functions are best preserved by their continual and untiring use. The first intention of nature, therefore, is activity; although not running wild. The mind of change is regime. It furnishes the reason as well as the method of action; and its guidance destroys the erratic uses of this needed element of longevity. Of all methods of attaining the best health of which this life is capable, the truest is that which places regime as the keystone, crowning activity above the topmost portion of the column.

Disease creeps quietly into every inactive body; and death is but a complete stillness, followed by bacterial devouring. It is now well known that bacteria commence their work in the flesh long before death comes. This is due to that approach to a dead condition that is seen in many lives. Weight does not indicate health; for heavy men and women are as often and as much involved in disease as those who are thin. The first test is always this: Is your life active, are your faculties used in their fullness, and are you under any strain from overwork in any one direction? No person ever broke down from having too many different things to do. The fatal strain is always one-sided; from using a part under a severe tax of energy. No more need be said in this brief review on the subject of activity. There are other elements of longevity.

The work of living is like the motion of a complicated machine, with engine, boiler and furnace attached. A proper amount of fuel must be supplied; it must be neither too much nor too little; and it must be the right kind. We do not attempt to feed a furnace with rocks or mud. It is part of the work of a good engineer to know what fuel is best, and in what condition it is most suitable. Despite whatever claims may be made to the con-

trary, if any are so made, it is nevertheless a fact that the people of the past, of the whole past, and ninety-nine per cent. of those living to-day, do not know the nature of the fuel they put into their furnaces, when that fuel is food, and those furnaces are stomachs. In other words, the grossest ignorance prevails regarding the most important matter connected with the support of life. No wonder the furnace burns out; no wonder the engine hitches in its work; no wonder the machinery is unreliable in its duties and operations. The illnesses of the human body are just as preventible, and just as curable as the defects of a badly working machine. In every instance, without exception of any kind, disease is due to ignorance, or carelessness.

The fact that mankind is not to blame for this lack of knowledge proves the assertion we have repeatedly made elsewhere, that a perfect race has not yet been reached. The things that are not known, and cannot be known, are many and overwhelming in their importance. When knowledge comes, a transition will follow that will change the face of the whole globe. That we are on the verge of such change, is indicated in numerous ways; not the least of which is the fact that, for the first time since civilization began, we are acquiring information as to what foods best sustain life. The use of this knowledge is bound to revolutionize the condition of the human system. It is not true that men and women will refuse to avail themselves of such information, for they are doing what they can with the degree of faith they already possess in the accuracy of the information. They have so much to think of, so much to read, so many new and crowding ideas to digest, that the wonder is they are willing to accept anything that teaches a departure from established methods of living.

The truth will eventually find a hearing. Then the most important theme in physical life will receive attention. All that is eaten will be fed to the stomach with the same care that fuel is fed to the furnace; regard will be paid to quality, to quantity, to bulk, to concentration, to ease of digestion, to time, to order of eating, to combinations of food, and to its preparation and protection from attack by germs. All this will come about in time; though very slowly. The people will learn that raw milk is not always safe, for it absorbs poisons, odors and bacteria; that cream that has stood in any room exposed, is no purer than the air of that room; that butter made from cream that has absorbed the poisons of the

atmosphere, is a raw material laden with dangerous impurities; that cheese, ripened to a delectable flavor by fermentation, is loaded with microscopic life; that eggs laid by hens that have fed on worms, insects and vermin, are simply carriers of such offences in a cancerous condition; that fruits with unopened cells are foes of the intestines; that grains not suited to the exact needs of the body, tax its vitality; that meat is no better than the animal from which it is cut; that flesh fibres produce a sharp irritation of the nerves of the stomach; that flakes of fried grease, or baked pastry will partly paralyze those nerves; that flour is injurious in the form of white bread or starch-dough of any kind; that certain vegetables are poisonous while nutritious; that tea produces bladder troubles; that coffee causes rheumatism and one form of neuralgia; that beer ruins the kidneys; that alcohol kills the vitality of the liver; and that the promiscuous order of eating is just as worthy of a civilized mind, as would be the feeding of a furnace when it required no fuel, or delaying the supply when the fire was low, or throwing sand, mud, bricks, water, shavings, coal, wood, varnish, wall-paper, carpets, crockery-ware and old junk into its maw, at every whim and caprice that might arise. It would need cleaning out quite frequently. No wonder a profession was created for the purpose of cleaning out the interiors of men, women and children; and that the members of that profession were called physicians because they did this cleaning out by physic. Not many years ago they called themselves physickers, but changed the spelling to physician for euphony.

Eating must eventually become a scientific process.

This is the 639th Ralston Principle. It represents a law as well as a prediction of its use in the far away distance of the future. We do not pretend that so radical a change will occur in this generation; but it ought to find recognition before the next century is closed. The rule of our time is indifference to health; and this is due to the fact that we are imperfect beings; that the race is in a state of incompleteness; and that the mind is not able to comprehend the value of care in eating until disaster compels it. This is daily history.

There is no reason why we should take our food with less care than we exercise in feeding our horses and cattle. The stuff

that we admit to our overworked and constantly amazed stomachs would disgust any member of the brute species. Cooking is such a high art that three days of fine hotel diet drives us to an intense yearning for plain foods, simply prepared. The digestive organs have the strength of iron in childhood, unless they are abused; but this vigor is laid low by the most barbarous treatment. They will endure almost everything, and recover from it; so that, when we see an individual suffering from dyspepsia, we are sure that the abuse has been long, violent and wanton.

Some of the universities have been considering the question of protecting every kind of food that is suitable for the human stomach, by reducing all dangers of contamination, and eliminating all injurious matter associated with it. The result of this step would be great, for it would, in the very start, remove half the ills of life out of the world. For instance, milk can be made more nutritious and far more palatable by making it perfectly safe through a process of preparation. Cream is always of doubtful value to the system when it is taken in a raw state; and, churned into butter, it is a transmitter of disease in more cases than we think. Strange and unwelcome as may be the news, it is nevertheless true that butter made out of grease subjected to a great heat, is both safe and nutritious; while pure butter, churned from cream, is a carrier of all the diseases possessed by the cow, as well as all the odors, vapors, poisons and germs caught from the atmosphere in which it has stood. All these annoyances to health may be easily avoided, and will some day be avoided, by the science of sense in eating and obtaining food.

Meat has certain properties of value to human life; but we do not yet know how to treat it for the stomach. There is a way of getting out of it the nutrition that we try to digest out of it; yet our best process of to-day tends continually toward gastritis. Before the twentieth century is well under way, the barbarism of meat eating as now carried on, will have yielded to a scientific process of preparation which is unknown to the public at large; and, ere that century shall have drawn to its close, the inhabitants of a more enlightened age will look back upon their animal-eating ancestors with the same horror that we now experience when told of the cannibals who relish the missionaries we send to their barbarous lands to comfort rather than nourish them.

Whole wheat flour is older than man. It is the miniature

of his body. God made it grow long before the first type of our race appeared on this planet; and, when he came, this best of all foods was waiting for him. It is the staff of life; yet we get it in most indigestible forms, turning into an enemy the noblest friend the body knows. The time will come when the coarse parts will be properly removed; when the indigestible fine dust will be blended with the muscle- and brain-making portions, so that the whole will be nutritious and easily assimilated. Chemical digestion is rapidly advancing in our era. It will solve most of the problems of grain eating. The fat and distressing carbons of yellow corn, the obstinate nitrogenous nature of beans, the feebleness of rice, the skin-erupting buckwheat, the hardihood of barley, and the individualities of each of the grains, will be made suitable for the stomach, with every disadvantage overcome, and every ill-tending quality removed.

Enough has been said to show what we mean by the principle stated. Then, too, there will be a better knowledge of time, quantity, order of change, and details of combination. If it is some day ascertained that disease cannot easily find entrance to a body that is nourished as its chemical nature requires; if it is found that the energy that is so largely wasted in fighting the enemies of digestion, may be conserved and used in the higher range of the faculties; if it is seen that the germs of malignant maladies cannot secure a footing in a body that is filled with natural vitality; if the mind and heart, freed from the entanglements of bad blood and imperfect flesh, take nobler flights to more ambitious realms of achievements; then the better judgment, the more reasonable sense of the twentieth century man must direct him to the attainment of these new conditions.

Ever since history began there has been a steady improvement in the race. Its career has been one of progress. This continual bettering of life cannot stop here. Such a sudden cessation is illogical, for it flies in the face of a long array of facts fraught with a significance that cannot be mistaken. We all look for a large leap in the coming century. No one has the least doubt upon the matter. This progress cannot be confined to acute inventions designed to perfect machinery, or to elaborate the comforts of life. These will take place, but there will come a time when the eye of search will be turned inward, and the needs of this body receive attention. Amid the proudest triumphs of human genius, the

crowning glory of invention will place man upon the pedestal of safety, far above the gaunt forms of disease, and give him a taste of the blessings of earthly existence which, once set free, will come to him in flowing abundance.

Is old age a necessity? This question is difficult to answer. If it related merely to the decrepitude of age, we could say at once that such miserable weakness is entirely unnecessary. The sad spectacle of an old man or old woman being helplessly dependent upon others, is but the natural finale of wrong methods of living; and we are glad to know that there are persons to-day in the eighties and nineties, who have the vigor, beauty and independence of others half as old. The times are developing more cases of this better kind. As we write, there comes the report of a lady, 125 years of age, who is in the possession of all her faculties. Others are well known, who are past the century mark. We are convinced that any person, who is not suffering from an incurable malady, may turn about and reclaim lost ground, recover a departed vitality, and go on to an extreme old age young in spirits, and vigorous in faculties.

Death is the debt of nature.

This is the 640th Ralston Principle. It represents a law and a fact. The best prospectus of the future is the past. No one is living to-day who was born in the first half of the last century. Every person alive at this moment expects to die, to return to the dust of the earth, and there have a physical end. If even one could escape the penalty, then this would not be the psychozoic age, the epoch of imperfection. It is, however, interesting to inquire how far a careful person may go, if no accident intervenes to thwart the plan. We will not discuss the possibility of perpetual life in the body; for, if one should reach the age of five hundred or a thousand years, he would be so out of harmony with the people about him that death would be a welcome relief.

It is certain that every form of disease may be kept out of the body. Of this there is no doubt whatever. Death, then, can come only by accident, violence, or wearing out. A perfect machine cannot run forever; and man is a piece of machinery badly attended to. Wear and tear reduce the parts, and defects arise in spite of the best care. In man the substitution of new material is

always going on; but, against this change, is the stiffening of the system and the agency of its fibres. The bones that were full of elasticity in youth, now become brittle and dry. The veins, cords, nerves, and brain-tissue even, are clogged and hardened. The cause of the mental obstinacy so frequently seen in old people, is in this very stiffening of the brain substance, which prevents flexible thinking. All these things are called old age.

It has been found quite recently that such processes as we have just described, are due to lime in the water and the food which we take into the body daily. A variety of interesting experiments, together with extensive observations, help us to reach the only conclusion possible; namely, that the approach of old age is chargeable solely to the minerals, chiefly lime, found in our drinking water; and, in some degree, to the same things found in meats cut from animals that have matured. If we examine very young beef, we find but little of this calcareous matter; but, if the same animal lives to develop its full size, we may easily come in contact with a large amount of mineral matter, which, if taken into the system, will rapidly develop old age tendencies in our own bodies. The surest way to keep young in such respect, is to avoid mature flesh and hard water.

Suppose, now, with the advantage of this knowledge at our command, we should make the attempt to live one or two hundred years—would we succeed? Death by accident or violence may be left out of the discussion. There is a chance of retaining the health of all our faculties for more than one hundred years. With foes to meet in the shape of doubtful drinking water, improper food, scanty exercise, unbalanced work, and distressing conditions, death is inevitable unless each one of these enemies may be conquered. The water problem alone is sufficiently difficult to guarantee death to every man, woman and child that is born; and there is no remedy for it. The public are satisfied with any drinking water that looks clear, and that does not cause typhoid at once; yet the race is momentarily aging under the influences of this indifference. One of the secrets of great longevity is to be found in preparing drinking water so as to meet the exact requirements of the body. Experiments, observation and analysis of exact results, warrant the statement as one of absolute fact that, all other things being equal, the determination of this simple question will add one hundred per cent. to any life; or, in other words, will double the

years that would otherwise be lived in any individual case. When food is so prepared that eating may become a scientific process, another percentage of similar proportions may be added; that is, life may be trebled through these two advances into the realms of common sense. The person who denies these statements, is grossly ignorant of the laws of life and the facts of living; and it is due to such ignorance that ill health is master of the modern world.

That which most saps the vitality of the body is worryment. It is one of the attendants of imperfection, and is therefore clear proof that we are still in the psychozoic age of geology. It is not possible to annihilate this quality of the human mind, for the conditions of existence compel us to worry. Philosophy alone is able to reduce the evil by cultivating stoicism; but to destroy feeling is to invite carelessness and indifference, and these are already too prevalent. Yet if a person could be found who is able to see the uselessness of fretting over annoyances, or pining in the presence of gigantic apprehensions, such person might well add many years to life, if, at the same time, due care was taken of the physical body as already suggested. Worry is an all pervading mental disease, located in the cerebrum or thinking brain. It sends an acid of a very depressing nature down into the cerebellum, or action-brain, which controls and directs all the movements of the muscles, and thereupon the body becomes inactive, sluggish, drowsy, and all the spirit and ambition of life are smothered.

Worry also causes the thinking brain to send an acidulous fluid of a very depressing nature over the delicate organ at the base of the head, known as the medulla, and sometimes called the third brain. This sensitive nervous mass is the direct master of digestion, circulation and respiration. Its myriad influences run out through nerves to the heart, lungs and stomach. For the lungs to do their work faithfully, the medulla must be in a bright mood; but, when a gloomy thought has depressed it, the enthusiasm necessary to a vigorous life, is all taken away; the lungs do not expand to receive the inhalations of breath, nor contract to expel them; and the blood, for lack of purification, grows dark and poisonous. The stomach responds to the exact mood of the medulla. If good news should enter the thinking brain, it would send a bright, magnetic fluid to the medulla, and that organ would telegraph the happy influence to the stomach; digestion would be full and beneficial; and the blood so made would find buoyant lungs to give it

the best qualities of life. On the other hand, it is well known that bad news will stop digestion. A man who had just eaten a hearty dinner, and was ending the last course, received information by telegraph that caused serious worry. Ten hours later his stomach was still full—and, on taking an emetic, it was found that digestion had not even begun. The same law is known to affect all persons, under gloomy influences. A bright, cheerful mind will digest almost anything edible. The circulation of the heart is likewise controlled by the medulla, which receives its mood from the thinking brain.

This one line of discussion is capable of extending itself into various complications that need not be considered in the present chapter. Enough has been developed to show the difficulties that stand in the way of prolonging life, even when a person is capable of understanding and applying the rules that relate to food and drink. There is not the slightest doubt that, some day, those two great questions will be settled in such a way as to add vastly to the years of earthly existence; although comparatively nothing as yet has been done in this direction. But when nutrition has been placed in the ranks of a perfected science, it will still be true that worry and anxiety will hold sway then as now. There may be some remedy, but not while social conditions are as abnormal as we find them in this century.

The chief causes of depression are disappointment, sickness and poverty. The first is omnipresent. The second may be cured, absolutely and permanently. The third is due to ignorance and indifference on the one hand, and dishonesty on the other. Poverty, in nine cases out of ten, is the twin-sister of a warped or dwarfed brain; it is a mental defect that is curable only by education; but poor people, as a rule, refuse to read anything more than the sensational newspapers, or to study anything except tobacco signs and beer advertisements. A small minority of the poor are deserving of wealth, and there is a certain way whereby it can be gained. The dishonesty of the tyrannical classes that holds them in slavery, is verging on its last territory. It may almost be declared a fact that honest ambition is sure of substantial triumph on earth. With abundance springing from the soil of this planet, with more to spare than ten times the need of the human family, it is a monumental evidence of the brain imperfection of man, that hunger is allowed to exist. A little knowledge will reverse the

conditions. When it comes, there will be plenty for all who deserve it; and, under this better rule, the mind will have less to worry about.

Death is inevitable in this age of imperfection; and the loss of friends and relatives must always prove depressing. Few of us care to live on, while those we love are underneath the ground. The hope of meeting them again is so interwoven in every heart that our plans are laid more for a world to come than a continuance in this. This of itself engenders carelessness, amounting in many cases to an absolute indifference to the laws of health. In spite of these tendencies, it is safe to say that there is at work in the scientific mind of to-day a solution of this the greatest of physical problems. It will be found that the art of curing is a progression backward; for the true course of procedure is that which makes the prevention of ill health more important than the endurance of it with the doubtful hope of stemming a tide that is too freely let on to its work of destruction.

The sum of the whole matter is very easily reached, for there can be but one conclusion. The mental life of even the highest civilization is of so imperfect a character that it is incapable of meeting the complications of earthly existence. The brains that the world has most admired, have been short-lived. Greatness of mental endowment has operated against the owners, who, instead of living one or two centuries, have succumbed in their fifties, forties and thirties, in a majority of instances. It is true that none of these brains has ever been turned to the science of longevity. Daniel Webster, the foremost of all Americans in the towering majesty of his mind, died from depression following his disappointment as a defeated Presidential candidate; yet he had brain enough to have solved the easier problems of living, and the art of stoicism.

The best that can be predicted is an extension of life; simply delaying death, and preserving the faculties. Authentic records show that men and women have lived three hundred years. There are some in this country who are more than one hundred years old, and yet able to do their own work. It is probable that, in every case, the result is due to an accidental combination of favoring conditions, rather than to a studied care in obeying the laws of health. Yet in all cases that we have investigated, there has been no flagrant abuse of these laws. It is said in favor of the

human race that the world is growing better. We are ever reminded that our present rank is above that of the age which preceded us, and that was an improvement on the age it followed. This has always been the case. From the lesson thus taught, the reasoners on these subjects insist that the coming century is to witness a leap forward; but their only hope for believing so is founded on the steady progress which has been going on from the long past up to the present time. If the advancing column of human improvement is still marching on, then they are right. If it has stopped, then they are wrong.



CHAPTER XXV.

A LOOK FORWARD.

[641]

PRESENT conditions will improve.

This is the 641st Ralston Principle. It represents a law now at work in the progress of the human race. There are two kinds of improvement ; one that is involved in the period ; the other that places one period above another in the scale of advance. If you will imagine ten periods of progress, each more elevated than the other, you will obtain an idea of what is meant in the second kind of improvement. The first is the lowest, the next is one plane above, the third still higher, and so on to the end at the top. Thus the general improvement has been going on by successive steps.

There is another kind of progress known as specific, or that which takes place in the domain of each period. By this is meant that the era ends better than it commences. This may be observed all along the line of the past ; and belongs to the geological history of the earth. Thus when there was nothing but sheer and bald rock over the entire surface of the globe, the simplest or most primitive period was being enacted. It seems that its lower strata indicate no life at all ; that its middle strata indicate the beginning of vegetation ; and that its top strata indicate the promise of animal life through the appearance of the rhizopod, or "dawn animal." All this is intensely interesting ; not only because of the value in itself, but further for the reason that it stands as the type of every period that followed. Both kinds of progress are seen. The next period took up the advance where it was dropped by the first era. This we call the second kind of progress. Yet each period made a decided improvement in itself. This is the first kind of progress, for it operates first. From mere rock to signs of vegetation, and from the latter to signs of animal life, is no insignificant movement in the plan of existence ; yet these three parts were played in one distinct and separated epoch. This of itself would justify us in looking into the long series of

succeeding periods, to see if the same plan is ever at work ; and, if so found, we would then conclude that the present era with all its conditions would improve likewise.

[642]

Improvement within each period is gradual.

This is the 642d Ralston Principle. It recites a fact, under cover of which a fixed law is continually at work. It is clearly distinguishable from the 621st Ralston Principle which states that the earth's progress has appeared in decisive steps. The latter relates to the leap from one era to another, while the former relates to the progress within the era. This has been gradual. To repeat the two processes in other words, we find : that the progress that has taken place in the period has not been sudden ; and that the progress from one period to another has not been gradual. By sudden is not meant rapid as in point of time ; but sharp, as in the changes produced. These distinctions are important and should be well understood.

A review of past epochs confirms this law, no matter where we look for evidence. It is certain, therefore, that the same kind of change occurring within our present era is proof positive that we are passing through one of a chain of earthly experiences. There is no escape from the conclusion. We are in the last part of the link next to the final leap in the interesting chain. We have repeatedly referred to this link as the psychozoic period, which is its correct geological name. It must be borne in mind that we are in this era, and probably near its close ; not necessarily in point of time so much as in point of development. It would be very wild guessing to state about what date this period will draw to a close. It may run through the next century ; or it may endure another thousand years, or even many times that. The only guide to a conclusion is in the probabilities ; and these we will mention later.

The present era began about six thousand years ago. You say this is Bible testimony. We are not to blame, if the facts of secular proof coincide with the supposed chronology of the Old Testament. We made no effort to bring about such a reconciliation, as many others have done who are determined to sustain the Sacred Word at all hazards. Had we never heard of such an account as Genesis, or had we never known the claim

of the Bible as to the age of the chosen race, which is therein called *man*, or Adam, we should nevertheless have found from other testimony, more reliable from the standpoint of the rules of evidence in use in the practice of modern law, that the present race is but six thousand years old, or thereabout. We are putting ourselves in the place of a party in a court-trial, upon whom devolved the task of proving the probable age of this race. No judge and no supreme court in America or England, would permit the introduction of the Bible account, as legal evidence. But there are other means at hand to-day of substantiating the claim ; and all this may be done while entertaining full respect and reverence for the sacred volume, although discarding its attempt to prove secular history as a function not properly attaching to a religious work.

It is important to know what geological period we are in at this time, and when that period began. It is called the era of mental life, which is the definition of the term psychozoic. Such an epoch could not properly be considered begun until the Caucasian man came upon earth. That he did not appear until about six thousand years ago, is easily proved by an abundance of testimony ; and thus it is true that the epoch through which we are passing, and of which we are active members, began at that time ; or when the white race appeared. For the nineteen hundred years of the Christian era, there has been no difficulty in keeping track of this race ; and the same is true for twenty centuries or more before the time of Christ. In other words, we are almost in constant touch with the secular history of mankind for the last four thousand years. Back of that time the evidence lessens with each century ; and, when we pass the mark of six thousand years, we are compelled to look to geology for testimony. This being silent, confirms the absence of the Caucasians in all prior ages.

[643]

The white race is man.

This is the 643d Ralston Principle. It stands for the most important fact in this period. By white race, we mean the Caucasians. It is clearly seen that, amid all the testimony of every character that could be adduced in this line of investigation, there is not one fragment, however small, that shows the existence of white man on this earth prior to six thousand years ago. It is

true that races of barbarians preceded us ; that races of savages preceded them ; that races of brute-savages preceded them ; that races of apes preceded them ; and back of all that are the lower vertebrates. These things are well known and well established. If we were to include in the term *man*, all other races or any of them, we should hardly know where to draw the line ; for the chattering savage, whose small round eyes glare at you from beneath shaggy skins, must be accepted as the bed-fellow of Shakespeare, Milton, Tennyson and Phillips Brooks. Sentiment embraces everything that walks on two legs, and endows it with an immortal soul ; but sentiment has paralyzed the minds of men and women for many centuries, and a little common sense will be a refreshing relief, if only for the sake of variety. Those who prefer to entertain impossible and unscientific claims, rather than shift a fossilized sentiment for one that has life, are aiding science by offering their own mental incapacities as evidence of the imperfections of this period.

There is a way of proving everything when the foundation is laid in solid facts. If you wish to prove the status of the white race, look to its history and achievements ; and compare them with the works of all other races. In the first place it is possible to tell what people are included among the Caucasians. In all the evidence furnished us by geology, there is not a single skull of a white man embedded in its strata. If one, even approaching it in shape, could be found, it would overturn all the theories of this era. But as the impossible never happens, it will never be discovered. The Caucasian head is distinctly different in shape and size from the Mongolian, the Indian, the Malay and the Negro. It is the dome of mind, and the first appearance of a mind-skull, in the sense that this organ is the controlling department of the body. So distinct and separate is it from all other related branches of humanity that we, seeing it apart from others, might suggest the work that the owner of such a skull would be expected to perform in life.

Remove in your mind every Caucasian from the earth during the last six thousand years, so that not one member of the white race would have yet appeared in the world, and you must trace the events of history as enacted by one or more of the four other races which make up the population of the globe. Imagine, if you will, that the Chinese, the Negroes, the Malays and the In-

dians are joint possessors of the earth, and have been for sixty centuries. Where would you find civilization? It would be an unknown quantity. God would not exist, as far as this world would know. Or, imagine the population to have come under the sway of any one race; say the Mongols, including the Japanese and Chinese as the leading spirits of progress. If after these thousands of years of neighborly influence exerted by the powerful Caucasians over them, the Celestials are still engaged in worshiping wooden gods, in a thousand varieties, how much do you think they would have accomplished in carrying on the work of civilization had such influence been withdrawn? What would the world be to-day had the Chinese moulded its destiny? The past has been specially favorable to the Mongolians, in that they are great imitators, and have had the Caucasians to copy from; but it is Godless and barbarian.

We must look to one of the three remaining great divisions of humanity for help in solving this question. The best is the African; not his blood-blended descendant as we see him in America, but the dog-faced, villianous, throat-cutting Negroes of Africa, where they swarm in nasty and brutal millions. Suppose they had been placed in charge of the world's progress for the past six thousand years, what would we see to-day? Nothing. They are incapable of civilization by themselves, as their native history shows most clearly; and no one pretends that they would ever have made the slightest advance, even in sunny America, were it not for the aid of the white race. What they do acquire is not absorbed, and a few generations of self-association would retrace every inch of progress, little as it is, that the best of them in this country have attained.

It is sure that the Chinese and the Negroes would prove useless agencies for the advancement of the human race. They would destroy God and civilization. The Malays are still lower, and the Indians more savage. The latest authentic evidence regarding the millions of dollars of expenditure made in order to civilize the remnants of the American Indians, shows that the task is a hopeless one. A handful of this nearly exterminated race remains; but their chief alliance to civilization is found in their fondness for whiskey. It was decreed of God that they should be wiped off the face of the earth, and the anethema has nearly ripened into full execution. Under the combined sway of Chinese,

Negroes, Malays and Indians, the world would have sunk lower and lower in degradation ; and the condition could not have been bettered by the supremacy of any one of these Godless and non-progressive peoples. It is thus seen clearly that the Caucasians are the only race that have been or can be useful to the cause of humanity, of civilization, or of God.

About six thousand years ago the earth was ripe for the coming of the white race. Everything stood in readiness. Before true man, real man appeared, the earth was well populated. Of this there is abundant evidence, and it is useless to deny it. There were four great races, the Mongolians, the Malays, the Indians and the Negroes. We say this, because it is not possible for these widely separated types to have sprung in six thousand years from one ancestor, nor for any one race to have diverged from any other by the process of evolution. The fact then remains that there were four great races on earth before the real man appeared ; and he made the fifth. Had the Mongolians and Negroes attempted to dwell on the same continent together, one would have exterminated the other. The same is true of any of the races. It would have been a pretty war to the finish to have had the Negroes in this country a thousand years ago. The Indians would have quickly mastered and butchered them. As it proved, there could not have been a neighborly or adjacent existence of any two of the world's great races ; so we find the Mongolians in Asia, the Negroes in Africa, the Indians in America, and the Malays driven from the continents to the islands of the oceans. This is a natural adjustment of savagery. Europe had more or less of the Negroes, judging from the skulls found ; but as the hot climate, once prevalent in Europe, shifted southward, the race went with it ; and thus the continent that was to become the scene of the greatest progress in civilization, was left free to the oncoming Greeks, Romans, Germans and English, that standard-bearing horde of Caucasian supremacy.

We boast of the greatness of advance made by mankind in the past few thousand years, but there is not one step, not one school-house, not one recognition of God, not a single encouraging ray of light that has come to us, except through the Caucasians. It is wrong to credit the Mongolians with being a part of this great human family ; for they would destroy everything that is good and end all this advance in culture and morality, if they could. It is

wrong to credit any of the other races, the Negroes, the Indians, the Malays, or their branches, with belonging to the same humanity as the Caucasians, for they are in no way related. The white people stand alone as the race of progress, of civilization, of God; and all other peoples are enlisted in the cause of overthrowing all three. Let us be fair to the race that deserves the credit.

[644]

The anti-racials will be exterminated.

This is the 644th Ralston Principle. It presents a future fact, under a law of creation that is even now in active progress. By anti-racials is meant all people not Caucasians; that is, the Mongolians, Indians, Negroes and Malays are anti-racials. The numerous small tribes are off-shoots or branches of these. A Caucasian is easily distinguished from all others; and, where miscegenation has mixed the racial blood, another law is steadily at work destroying the fruits of that mixture. It is an astounding evidence that the hand of God is seen and felt in the unfolding events of to-day.

The anti-racials are **not** descended from the Caucasians, for they dwelt upon the earth many thousands of years before the first white man was born, or was created. If you will examine the skulls that are known to-day to belong to savages, or to semi-civilized people, as barbarians are conveniently termed, and compare such skulls with those known to have been associated with conditions of geology that must date back eight, ten, twenty, thirty and one hundred thousand years ago, you will see that there is indisputable evidence of the existence of anti-racials long before a single Caucasian appeared; and the most surprising fact of all is that traces of the white race do not begin until within six thousand years. Here we have absolute proof that the Caucasian is not the progenitor of the anti-racials. It is a physical impossibility.

The Caucasians are **not** descended from the anti-racials, except in the sense that the bird is descended from the reptile. The latter gave its body-plan, its physical functions and its nature largely to the bird species; but a sufficiently wide gulf exists between them to establish the fact that a leap in the progress of creation occurred at this stage. We do not believe that we have Negro blood, nor Indian blood, nor Malayan blood, nor Chinese blood in our veins; nor do you believe this either. It is our

opinion that, when the conditions were ripe, the Caucasian was brought into the world by a direct act of creation. The same God that deviated the axis of this planet so that we might enjoy the advantages of the changing seasons, would not only be able but would exercise His will to bring man, the real man, the white man, into the world. He might do this outright and openly, or through a step in evolution within the species, which is not infrequently done in the lower animal classes. He would not send as forerunners of a civilized being such a horde of savages as we see swarming in the past, and still sweltering in their rich exuberance of filth.

The Caucasians are not related to the anti-racials. It is not true that a perfect man came upon earth and fell. If he fell at all it was from Paradise, or the Garden of Eden, in some other orb; and he dropped to earth. But the evidence is too straight to assume the remotest possibility of a chance for any perfect man on this earth to have fallen, and his descendants to have degenerated into the worthless trash that abounds in every nook and corner of the globe. The fact is overwhelmingly established that man has arisen, has come up out of a distinct past to whatever of eminence he now occupies. We do not believe that we are related to the anti-racials for the reason that we are so far unlike them that there is no approach of resemblance, except in those functions that are common to all mammals, even in the lowest scale of the brute kingdom. If the Negroes and Chinese, the Malays and Indians are our brothers, then the monkey and chimpanzee are brothers also; for the same principles apply in both cases. Mere order of intelligence cannot be made a test, for there are Caucasians of the best ancestry who have less sense than the average monkey.

Another reason for believing that we are not related to the anti-racials is the fact that the latter are doomed to destruction, like the snakes in Ireland, the bears in Vermont or the wolves in Kansas. They neither make progress nor permit it; and are therefore undergoing the first steps in extermination. It would hardly seem possible that so great a mass of worthless humanity would be created for no other purpose than to be annihilated. It being unnecessary, it is unjust. Yet they belong properly to the chain of steps that mark the advance of all existence from the first dawn of life fifty million years ago. They are types that made the last epoch a consistent link in this chain; as we, poor and imperfect

beings, are proper parts of the present step. They lived and thrived before the white race was announced ; they swarmed in greater millions than now ; these are left over, and must succumb to the frosts of a nipping winter.

It seems harsh and cruel to say that the anti-racials are doomed to annihilation ; but a little reflection will set the matter right. All who now live must die. To that there attaches no special cruelty ; at least it is the lot of all. If fewer are born each generation, the process of extermination will be agreeable to all parties. Four hundred years ago this continent teemed with Indians. They were everywhere, from ocean to ocean ; from the arctic snows to the tropics. If, at that time, there had been, in Christian Europe, soft hearts that melted with sympathy for these millions, who could have pronounced it blasphemy to declare that those immense hordes would be practically wiped out of existence in a few generations, we could have agreed with them. It would not seem that such a thing was possible. Yet there is one race less to-day. To be sure, there are a few Indians, but they are insignificant in numbers and are growing beautifully less.

There are fewer Negroes in Africa to-day than one hundred years ago. It is said to be the fact that one-half of all those millions have disappeared with no others to take their places. Civilization is gradually taking possession of that continent ; and the fate of the natives is as certain as that of the American Indian. Then it will be true that the only remaining negroes are those of the United States. They are fostered and encouraged by the false sentiment of the country ; and in a comparatively short time their fast increasing millions, which outnumber any other growth, will make them insolent rulers of our nation ; then the people will rise up in a bloody and treacherous war, and exterminate them. After such a war, the Negroes, now already the most arrogant criminals and murderers of this country, will be corralled and fenced in as the Indians are to-day. The uplands of Western Texas will be the new African Territory, and there the race will die. A few will be kept for curiosities, as Indians are at this time.

This will leave but two races opposed to the Caucasians : the Mongolians and the Malayans. The latter will be the last to go ; for ten thousand years they were driven to the islands and there they have remained ever since. The Mongolians are chiefly Chinese. As England is absorbing India, so Germany, France and

Russia will ere long divide China into three great States. The armies of civilization will transport new millions into the midst of the Celestials ; and there their numbers will fall away as did the Indians of this country. What is possible once is always possible.

[645]

The fruit of miscegenation will perish.

This is the 645th Ralston Principle. It represents a law of most exact execution that is ever manifesting itself in the world. Miscegenation is the intermarriage of the races. In some of the States it is made a felony. We are confronted with the problem that, if the anti-racials are not related to the Caucasians, how is it that they may breed together? How is it that the mulatto is born of the white and the black ; or the half-breed of the Indian and the white? The answer is, as we have once stated, that God probably used the non-racials as planting ground for the Caucasians, to hold and mature the seed. He might have used the lower animals, but did not ; although there are some legends that state as much.

There are mulattoes, or half white and black ; quadroons, or one-fourth black ; octoroons, or one-eighth black ; half-breed Indians ; and mixed races all over the world. In India, the young girls of that empire are sold for a trifle to the English ; and the ever active soldiery are mingling with the female portion to an extent that is rapidly changing the population to half-English. The result will not be the ascendancy of the latter, but the extermination of the natives. The reason is seen in a certain decree of nature, which places a ban on all such mixtures. It is known that the half-breed Indians are more sickly as the generations descend, than at first ; and all such fruit of miscegenation dies out in time. Even where the Caucasian blood has entirely absorbed all trace of the anti-racial, there are very few instances indeed of the survival of the line.

The Chinese or Mongols do not easily blend with other races ; and the claim is made that it is impossible to do so, but this is not true ; it is merely very difficult. In one thousand cases of intermarriage of Chinese with Caucasian, in which no attempt was made to select barren instances, it was found that not one had ever resulted in offspring. In the few cases where children have been reported, it is either impossible to find records of them in after life, or else they have died out. In our own country, a

splendid opportunity is found for tracing the lines of descent in miscegenous marriages involving Negroes and Caucasians. Some of the most beautiful women of the South are octoroons ; and they and their children are the most consumptive and cancerous of the population of that section. While there are many mulattoes to be seen all over the world, and especially in this country, they may nearly always be found to be sickly, with a tendency to ulcers, abscesses and cancers in the blood ; and disease in the organic dispensation. They die out before the lines have reached the fifth generation ; or else all trace is expelled by the powerful dominance of the white blood.

The solemn lessons of this law teach us that the hand of God is at work shaping the destiny of the earth ; for this planet and its people are part of each other and hold a fate in common. If one will take the time and expend the effort required for the research, it is possible to follow through the lines of descent from race-mixing, a steady determination to weed out the fruit. Yet, on the other hand, the best offspring are born to those parents who represent branches of the white race. The intermarriage of Irish and Anglo-Saxons, of Germans and Irish, of Scotch and Germans, or in any other way that may be arranged ; is sure to benefit the children, even to the end of time. The Caucasian head is easily distinguished from that of other races. It is found in all parts of the world, but chiefly in Europe and North America. In some types it is deficient, in others grand ; but this is true of any one branch, even in one lineal family at times. Yet, with all variations, it is so clearly distinguishable from all other human heads, that there is never the slightest doubt as to the race to which it belongs. It is the dome of mind, towering above all others.

The Caucasians are the chosen people of God.

This is the 646th Ralston Principle. You may ask us why we leave the inference that there is a God. Our reply is that we have proved that an omnipotent Creator has established the earth and all the life it bears on its breast. The matter has been specially discussed in the preceding pages. We have even shown that, no matter what may be the theory of the origin of man, whether by outright creation or by evolution, he is the creature of God and not of accident. Evolution simply involves more secular time than a

direct fiat ; but time of this kind is nothing to the great Architect of life. It is a mere breath. The warm air from the lungs congeals upon the icy glass, and we call it a second of time ; man comes out of the remote past and God calls it a second of time. It must be assumed then that all doubt as to the existence and active intervention of the Creator, is removed from this discussion. You may conceive of Him as a personal power, or as a single being, or anything else you may please to conjure up in the mind. That is not pertinent to the present inquiry. Your independence of views will not be encroached upon. But you cannot deny the realism of the Supreme Being, unless your mind is incapable of reading the plainest language and accepting the strongest evidence in all the earth's volumes of testimony.

The principle stated may meet with some objection from those who are guided by their sentiments rather than their judgment. It is pleasanter to declare that all humanity is the offspring of God ; that all human beings are His children. We have often been confronted with the assertion that all peoples are descended from one man, Adam ; and by "all peoples," it is intended to include every biped. If this is true, then Adam lived one hundred thousand years ago, for bipeds in the shape of Negroes, wild men and brute-savages dwelt on earth at that time ; or, at least, thousands of years before the time of Adam as we understand it. No person who is honest will assert that all the present conglomerate humanity has sprung, in six or even ten thousand years, from a single parent stock. Ignorance may excuse many falsehoods ; but there need be no such colossal maltreatment of the truth as to declare this old error to be living fact to-day.

Again we are told that God would not create a race that was to be destroyed. If this bit of fossil theology is true, then He did not create the American Indians, a race that is practically extinct at this time, with the complete end in view. We do not believe there will be ten Indians on earth one hundred years hence ; for other agencies, besides the hand of man, are at work in their elimination. What about the people in the time of Noah, or those in the days of the destruction that fell on Sodom and Gomorrah, if God would not create humanity to be destroyed ? All these matters must be relegated to another field of inquiry, if they are to be solved. In reflecting on the wonderful mysteries

that are wrapped up in the process of past development, the saddest thought of all is this : How could a just and loving God leave these creatures to suffer and endure the tortures of the elements ; of disease ; of slaughter from wild beasts ; of poison from plants, flowers, minerals and foods ; of sting and death from reptiles and venomous insects ; of murder from malice, avarice, and revenge ; and the horrors of ten thousand wars ? It not only appears that races and peoples have been destroyed, but that all humanity has been subjected to cruelties from the remotest past up to the present day ; so that the sentiment of a loving Providence does not yet apply, as we shall soon see.

There is behind life another principle which we have not yet touched upon ; and it furnishes the only solution of this much discussed and vexing question. All that need be said is that two great forces are tending toward each other ; one coming to us down from the sky ; the other coming to meet it from the unlocked treasures of earth. In the meeting of these powers will be found the focus of immortality ; the white light of absolute life. As part of this drama we find a certain chosen people, entrusted with the mission of bringing up the earthly force to the plain of God. This people is the Caucasian race ; of which we are a member. If the claim is made that all other races, the Mongol, the Negro, the Indian, the Malay, are equally entrusted with the duties to be performed, the answer may come quick that they are not. All history proves that they are not. They have stood in the way of progress, and must be swept away ; and no agency of man is accomplishing in this direction one-one-hundredth as much as the direct action of God.

That the Caucasians are the chosen people of God may be proved in any of the ways previously stated in this volume ; and any one of these furnishes a sufficient proof. For instance, if we were to imagine all white people removed from the earth, and its government placed in the care of Chinese, Negroes, Malays or Indians, we would quickly see what is meant by the rank and value of the Caucasians. The earth would be barren of civilization, and certainly without recognition of God. The wooden images of the Mongols, the bloody rites of the brown and dark tribes of Malays and Negroes, and the savage butchery of the Indians would offer one long and lasting night, in and through which not a single gleam of day could ever be perceived. A merciless and cruel

humanity would sway this globe in all governments and religions. Not one redeeming feature could anywhere be found. This is the condition of the best anti-racials of to-day ; and it is universally conceded that they are incapable of themselves of rising out of it. Whether the salutary influence of the white race is able to permanently elevate them is an open question ; but, no matter what view may be taken of this, it is admitted by all who are familiar with the problem that the Caucasians are necessary to the uplifting of the anti-racials. This being true, our principle is maintained ; for the people that shall carry the whole burden of advance must be the chosen race of the power that decrees that advance. The matter may be summed up as follows :

1. The races are improving.
2. A steady improvement has been going on from the earliest records of geology, through successive steps, called periods.
3. In each period a separate advance has taken place, so that the epoch has closed better than it began.
4. The improvement is so full of meaning that it must be the result of special design.
5. If special design exists, it is proof of a personal power controlling the development of the earth and its inhabitants.
6. It is not improper nor incorrect to call such personal power God.
7. There have been five races on earth : the Caucasians, Malays, Mongols, Negroes and Indians.
8. All these races, except the Caucasians, have been and are incapable of progress in religion and civilization, unless they are stimulated by the Caucasians ; and, on the other hand, they have steadily opposed all advance in religion and civilization by their idolatry, cruelty, blood-thirsty natures and degrading instincts.
9. The improvement or elevation of humanity is the special design of God.
10. The Caucasians alone are capable of carrying on such improvement or elevation.
11. Therefore the Caucasians are the chosen people of God.

[647]

All efforts should be concentrated upon the pure Caucasians.

This is the 647th Ralston Principle. It represents a duty

that is the most important in the work of advance, and the most neglected. This book could not be written unless it spoke freely of one of the most serious blunders of the age ; that which prompts the good people of the Church to send millions of dollars annually to the lands of the anti-racials, to be spent upon the enemies of religion and civilization, at the cost of denying it to the Caucasians. If the 646th Ralston Principle is true, then it is the duty of the white race to look first to themselves and second to their enemies.

We do not deny the right of any persons to give as they please and to whom they please. Those who prefer to pass their own race by, and deluge their wealth upon Chinese and Negroes, may do so as freely as they like. There is no way of preventing such wrong. Neither do we object to the spirit that prompts a good man or woman to give to others, whether anti-racials or not. This is humane. It is civilization. What we do object to, is the cultivation of that spirit of fanaticism which is of the same order as fetichism, and just as harmful, which stirs our hearts to make sacrifices for and to the yellow, brown, red and black beings of earth. They sacrifice their best steers to the gods of wood, stone and metal ; and give the poorer meat that remains to their children and friends ; we sacrifice our funds to the barbarians and savages, and pass by the more needy members of our own race. The principle is wrong. It is so advocated by clergymen as to leave the impression that they profit by the proceedings. Let us see if this is so. There are in every country where ministers are dependent upon a yearly salary for a living more men in the profession of the cloth than there are positions. Some must go poor. The number of places must be increased. The more the field is extended the more "calls" there will be for the preachers. The more preachers that are sent out of the country to foreign lands, the less pressure will be brought to bear upon the positions that are held in this country. Herein is a motive for that wild and ever repeated harangue and yearning appeal for money for foreign missions. We do not believe that the motive is known even to those who most benefit by its operation ; but it is certainly felt. It may be merely a piece of intuition. Thus the clergy are honest and yet alive to the policy of business. It must be remembered that the ministers who stay at home and hold their positions secure from the pressure of numbers, profit more by sending away and securing support for the missionaries than do the latter ; for

they suffer the inconveniences of travel and new modes of living. It was once the custom to send laymen and women to such posts ; but now it is thought necessary to consign ordained preachers to those duties.

There are arguments in favor of foreign missions ; the chief of which is the introduction of the advancing columns of civilization into the midst of benighted peoples of earth. Yet, if this is to be done, it should proceed under the State and not under the Church. When everything has been said in favor of spending enormous sums of money in the markets of savage nations for the support of missions who are attempting to convert the anti-racials to the Caucasian religion ; when the best facts have been presented and the best words uttered ; it is still true that our own race is entitled to first consideration, and does not get it. The way to ascertain this fact is to answer the following questions : would the one thousand million dollars that have been collected through religious meetings in the United States alone and sent to be spent among the Chinese and Negroes abroad, be of material help in saving and elevating the people of our own country, if this vast sum of money were here to-day ? If the answer is, yes, then the point is maintained. If the answer is, no, then the person making such reply does not tell the truth. One magnetic clergyman at a single camp-meeting raised one hundred and twenty thousand dollars for foreign missions. We have heard a preacher declare that his voice had been instrumental in raising over one million dollars for such cause. The money, once out of the country, does not return. It is a sheer loss to our people.

Let us agree that the spirit and the purpose are right in sending so much money to aid in converting the anti-racials ; yet we cannot agree that they should be preferred to our own people. There was a good woman once who gave her best food to lazy tramps, out of sentiment and sympathy ; and her children went starving for the necessities of life. In this wonderful land with its limitless resources, there are men and women, boys and girls, hungering for practical religion, for practical education, and for practical blessings, such as clothing, bread and shelter. They suffer through privation and distress until disease adds its tortures ; while the money and the effort that flow out to the Chinese and Negroes abroad, would alleviate the misery and want at home.

If we could have our way,—and we cannot,—we would

call home every foreign missionary and turn the stream of millions of money in the direction of our own people for a period of ten years ; we would set those missionaries at work caring first for the bodies, second for the minds, and third for the souls of the heathens that swarm in every part of this broad land ; and, after these blessings had been richly bestowed upon the unfortunates of our nation, we would then let the intelligent people decide whether the missionaries should be sent back to the Chinese and Negroes. The chief duty of the Church in this age is to concentrate its efforts upon the salvation of the Caucasians ; and this is true no matter how the subject may be viewed.. If it is claimed that it is the duty of the white race to carry religion and civilization to the Chinese and Negroes, then all the more is it the duty of the white race to impart such blessings to themselves and all their relatives and all their own people, in order that the conquest of the anti-racials may be more speedy and effective. As the matter now stands the Caucasians are divided among themselves. A large majority of the white people are not church attendants and give no heed to religion. Of the small majority of those who do attend, a very limited percentage are sincere. This division of itself will prevent a consistent advance and honest results abroad. Then, again, the church members are not agreed upon their Caucasian religion. Some are Mohammedans ; some are Hebrews and disclaim all the creeds of Christianity, denouncing the innovation as pretentious ; some are Catholics, shutting themselves up in a system that excludes all others ; some are Protestants ; of these, some are Baptists, others Methodists, others Episcopalians, others High Church, others Low Church, others Presbyterians, others Christian-Baptists, Freewill Baptists, Congregationalists, Lutherans, Disciples, Adventists, Universalists, Unitarians, and scores upon scores of others, principally splits from these ; most of them ridiculing or arraigning the creeds of the others ; and yet they send missionaries to Chinese and Negroes to spread a split and splitting religion among those benighted and dismal intelligences.

The Caucasian race needs a college of giants to teach it reason ; to cement together every worthy class taken from every source ; to bring the good people out of their disputes and differences into union, and weld them together in a mass of workers that shall prove irresistible in its undertakings ; to compel, by the force of superior intelligence, the selected classes to work upon

and elevate all the degenerates of their race ; to see that clothing, shelter, food, education, comforts and Caucasian plenty shall be brought into every Caucasian home ; to allow none to escape ; to employ energy of procedure, stringency of methods, and an uncompromising severity of action, until all are brought under the blessed standard of civilization, prisons are decreased, hospitals are unnecessary and suffering a relict of a bygone era. The indifference of the people, of the leaders of thought, of the churches, of the clergy toward the heathen of our own America, is something that excites contempt the more it is contemplated. Men who have declared themselves called of God to save sinners, content themselves with dodging sin as it exists out in the world, and train their minds to develop ingenious policies that shall save them from conflict with the enemies of morality. A minister of the Gospel should be a giant, with a heart full of courage ; he should not only lead his people, but should compel them to follow him ; he should use whip and lash, scourge and bludgeon, first upon his lazy and insincere church-members, then upon the stalwart enemies of morality ; when the devil, speaking through the press, charges him with sensationalism, he should not cower beneath his fear and skulk away to the hiding of commonplace methods ; but he should make the charge true ; he should be sensational to the last and ultimate degree ; he should stir brimstone in every newspaper office, for the press are the preachers of infidelity and immorality ; he should compel the deputies of Satan to abuse him, and to abuse him roundly ; he should acquire sense enough to know that, when he is assailed by newspapers, rum-sellers, gamblers, horse-racers, prostitutes and his own indolent and insincere followers, he is steering the right course ; and if he has not brain enough and strength enough to return the thunderbolts of God full into the faces of His foes, and keep up the fire until the field lies strewn with the dead, he should step out of the ministry and take a position behind the counter of a dry-goods store. The pulpit is the mouth-piece of God. It needs men of brains, men of dauntless will, men of fighting powers, men who care nothing for abuse so that it comes from the sources named.

The college of giants should be composed of all fighting, aggressive, exasperating men and women who know how to organize privately as well as work publicly ; who know how to gather disciples about themselves that are eager to pick a quarrel

with the enemies of morality ; who invite and urge on all the guns of abuse and calumny that the evil-doers of the world are capable of training upon them ; who prefer to be called by nick-names and sarcastic appellations, such as crank and reformer, so that such attentions come from the sources named ; and who can strike sledge-hammer blows or none at all. But the college of giants should comprise only those men and women who are highly endowed with brain and heart. No weaklings should be admitted. The pulpit was ordained of Heaven to be its mouth-piece ; but the wishy-washy, flabby, sickly, abuse-dodging ministers who occupy the sacred office are as much intruders as are girls charging in battle with loaded guns and bristling bayonets, upon the gorillas of the forests. When the people place giants in the ministry, they will rise in new might, carrying with them the nation and all its functions.

You have a voice in this matter, small though it be ; you can talk, urge, persuade. If you are not a church-member you should be one at once. If you are, you can talk giantism and sledge-hammer blows to your pastor ; you can tell him that Christ was a good fighter as well as an exponent of love, that He went into the temple and made physical war upon the enemies of morality, that He cursed as well as forgave ; and you can procure the aid of others in this work of instigation. Then, if he is still afraid and tells you that open warfare will bring God's religion into dispute, tell him that God was capable of making war upon a whole world which He destroyed ; upon Sodom, Gomorrah, Jerusalem and other cities that were plunged into the agonies of a wrathful devastation ; and, if the skulking preacher still trembles, send him into the ranks of laymen and look about for a giant and a fighter. By such methods must the race be saved and the period brought on to its fulness of time.

Present conditions will improve, but not of themselves. Still they will improve. We are in the best period that the earth has yet known. It surpasses all its predecessors. Better than that, we are in the best part of this exalted period. Commencing six thousand years ago, or approximately at that time, the era had its dawn. In the lap of a lower humanity, the first Caucasian sprang into being. Under the guidance of Providence, he was protected, and the race secured a firm foothold upon the planet. Time moved on and the children multiplied until they were ready

for migration. Then the impulse to go forth and conquer the world made itself felt, and the period began to show signs of advancement. The perfect representative skull of this race was found in the Caucasus, where the continents of Europe and Asia are separated by the mighty mountains of that land ; and hence the white man received his title.

Whatever he accomplished in Asia, his destiny was westward. He streamed over Europe. Two thousand years ago, and more, he sang in the divine verses of Homer, the eloquence of Demosthenes and Cicero, and the poetry of Virgil. In the renaissance of later centuries, he blossomed on English soil, and four hundred years ago he reached America. Thus we see the hand of progress in every part of this journey. The world seems new ; for it is emerging out of the comparative darkness of the recent past. It is going on to an unknown future, an immediate destiny at whose portals we are almost permitted to enter. No one knows what the next century will reveal ; and to predict is idle. We can place dependence upon the facts of the eras that are already enacted, for their history is plain in every page ; but the sage who declares that certain things are sure to transpire in the coming years, is an unsafe counsellor.

While specific facts cannot be set forth as part of the chronicles of the future, the general trend of the next centuries can be easily understood. One thing is certain ; the earth will continue to revolve. Another thing is equally certain ; life upon it will continue to ascend in the scale of advance. A third thing is certain ; every condition and circumstance will be enhanced, made better, brighter, and grander. Here are facts that are too well established to admit of argument or challenge. But they tell us nothing definite. Yet, if improvement is going on, there are channels of limitation by which we can arrive at fair surmises of what may be expected. To the historian the proof of progress is in the greatness of the inventions produced in a given age. These we place little value upon, in considering the real advance of a people. Inventions increase comforts ; comforts tend to luxury ; luxury is the forerunner of disease ; and disease means death. Action is life.

There are other opportunities for improvement ; and inventions may attend as incidentals only. We would not regard the universal conversion of mankind and the brooding of a deep

religious peace, as evidences of planetary progress ; although the observance of Sunday, temperance, chastity, purity, honesty and cleanliness would change the habits of all the peoples of the world, and lead to a more exalted moral plane of living. But when the foundations of the universe were laid, when the earth was reeled off the sun, when the races were created out of the crust of the planet, there was no moral law at work ; and the first evidence it ever gave of its presence was less than sixty centuries ago. It is, therefore, unlikely that religion in the future will play more than the part of a factor in the changes to be wrought. The profession of the clergy was established for conditions of wickedness ; let these be changed and every minister must step out of his pulpit and seek new fields of conquest. Even the strictest advocates of the first religion of the Bible can point to no need of such doctrines until sin had written its ugly mark on those pages. The function of salvation implies the necessity of being saved, and the perfect soul needs no salvation.

The pith of the problem is very easily ascertained. While the process of creation knew no moral code, it permitted none that stood for immorality. Nature punishes such wrong, and eternity sustains the decree. Mind is imperfect ; it is to-day, at its best, but a crude instrument ; and the roughness of its cast invites dishonesty and permits injustice in the co-relations of mankind. From these defects arise the misery, sin and suffering of the world. The criminal code, when honestly made, is but a relief impression of the moral code of Nature or the religious code of God, with creeds extracted and thrown to the winds. If there is a Heaven there is no religion in it, for Heaven without perfection would be a self-contradiction, and perfection needs no religion. "Thou shalt not kill," uttered in our eternal home, would be as anomalous as "Thou shalt not waste ice," uttered at the north pole, if there is one. Yet what seems a contrariety, is the other fact that the soul of mankind is tending upward in its aspirations ; and that which seems like a religious evolution is already in process of development. We believe most heartily in the pure church, wherever it can be found. We believe that it holds the same relation to the soul that the home holds to the body or the school to the mind. Every creed is born of the devil, and the church does not know it. A creed is a splitting process that reduces the diamond to diamond-dust. There is but one religion,

and that is the religion of God. There is but one church and that is the church of Immortality.

The reach of ultimate progress will throw the present race against a stone wall of obstruction, to use a figure of speech. If you ask the general citizen what, in his opinion, will be the result of the current rate of improvement, he will conceive only the luxury of invention. Speed across the continent over ground, or under ground, will reach two hundred miles an hour; and a man leaving Boston at six o'clock in the morning will sleep in San Francisco before midnight of the same day. To this class of thinkers, it seems as if the object of the Creator is to add mere physical comforts to imperfect beings. It should be borne in mind that, in proportion as you increase the breadth you lessen the length. Human nature is fast flying to pieces under the strain of modern speed, invention, luxury, and discovery. The nerves are wrought up to their highest tension. Brains are giving way. Excitement is killing the heart's life. The men and women who have the most of this world's fascinations, enjoy living the least. They are dry in blood, pale in health, prostrated in stomach; and instead of owning normal organs, are carrying about corpses concealed in their anatomy. When the locomotive travels two hundred miles an hour, or the air-carriage sails in the high-ways of space, man will mature, reproduce and die, all in less than one-third of the now allotted duration of life.

While longevity will prevail among the few, the time of living will shorten in every decade among the many. Hence, two races will arise; one devoted to the world and its painful allurements; the other devoted to self-elevation and the solid blessings of existence. A new name will be invented to apply to those who are sensible; who love pure air, sunshine, open pleasures, lawns, gardens, fountains, fruits, flowers, music, purity of food, clean water, exercise, exhilaration of health, vigorous organs, perfect digestion, sweet sleep, inspiring books, delightful companionship, happy home-life, and the ruddy years of extreme age. The same old name will apply to those who follow the excited idiocies of the world; who huddle in cities; breathe sewer gas until their systems are foul; eat dead food; rush from empty pleasures to headaches and belching stomachs, then back again; dart hither and thither over the earth in florid impatience; absorb stained wine and mud-colored beer in profusion, until their livers are turned to rock and

their kidneys decay while yet alive ; get supposed pleasures out of scraping music, the fools of comedy, unnatural flowers, obscene pictures, the nude in art emanating from the nude in brain, trashy novels, the slush of newspapers, and the scorn of morals ; and these modern mummies will, in their brief lives and shrivelled digestion, their leering dementia and sleepless nights, hold up to ridicule their widely separated fellow mortals who look down upon them in every plane of society, because forsooth they, the modern mummies, outnumber them thirty to one. Hence will arise two races.

[648]

The present era will end in collapse.

This is the 648th Ralston Principle. It represents a law that is now at work and has been at work since the earth began to roll off its periods. A glance at the great changes of geology and of history, will shown a sudden decadence just prior to the revolution. A learned man was recently asked what, in his opinion, would be the condition and circumstances of the earth and its races ten thousand years from now. He replied that the earth would be dominated by the white race to the exclusion, or annihilation of all those portions of the anti-racials that stood in the way of progress ; that the extermination would occur largely through inter-marriage and the dying out of the offspring, according to natural laws. He further thought that inventions and genius would connect all parts of the earth, by air, water and land ; that continuous bridges of some kind would, with the extraordinary speed of transit, enable a person to circle the globe in five days, and go to Europe in fifteen hours ; that man would be a better endowed being then than now ; and life extended under normal conditions to a century at least ; climates would change ; the earth would be of a more even temperature in its habitable zones ; vegetation would suit the exact needs of man ; fruits and flowers all change to even more enjoyable varieties ; wild growth disappear ; savage animals be unknown ; and health become perfected. He thought the great cities would stand, and cover many times more territory than now.

Much of this prediction is visionary dreaming. Every evidence at command at present, points conclusively to the some day destruction of the great cities. Perfect health is not possible

under excitement or worry ; and the speed of such fast life would soon overwhelm the mind. It is not true that man will be a better endowed being then than now, except in so far as the limited progress of the era may permit. No person to-day is wiser than the men of four thousand years ago. We can produce no Virgil, Cicero, Demosthenes, Homer, Solomon, or Moses. Wisdom pales before the advancing steps of luxury. That the earth will be dominated by the white race is certain, and the laws of extermination are well known to be as stated. But this will occur long before ten thousand years, or one thousand years. The next century will witness an extraordinary leap in that direction.

If man is to use this planet as a revelling place, and probably as a beer-garden, the area of which shall be co-extensive with the land and part of the seas, then the plan of creation has been lost sight of. God is not asleep. His purposes are tending onward with mighty strength and gathering momentum to their conclusion. Nothing can stop them. The limit of man's powers is well known. The progress henceforward in the human race will be confined to a small percentage ; and the other directions of improvement in this period will occur in the changing force of the land, and the uplifting of all conditions of the earth as a better dwelling place for a people yet to come. In other words, with the exception of a few the human race has reached its ultimatum of progress ; and the few stand as heralds of the revolution that must follow. This is the story, always repeated, of the past. It has never had an exception, and it never will. The 622d Ralston Principle tells us that every advance in the earth's progress has been anticipated through a forerunner ; and the 610th Ralston Principle tells us that when conditions are ripe, life will appear regardless of evolution.

Collapse is natural to an impending change. In fact, one period could not undergo the throes of passing into another unless a serious depression heralded the change. This is more especially the rule in geological eras, when each break has occurred as one epoch leaped, not drifted, into another. It has also been the rule of change in the period itself, but in less marked degree with fewer lights and shadows. In other words, human progress has not been a smooth inclined plane although the ascent has had a steady average. A double law has always been at work : first, a small minority of life has risen high enough to give a clear promise of

the impending leap ; second, an enormous majority has overstepped the height of its period and plunged hopelessly downward. Hence the collapse. Any student of history is familiar with the workings of this double law.

Nothing is so contrary to the established order of things as to suppose that the present race is to work out its future greatness. It is also unwarranted to assume that present conditions are to continue. Periods have been shorter as existence has advanced, and changes have occurred more sharply ; but never has the longest era stood still. The suggestion that man is to remain as he is, and the earth to continue the same, or nearly the same, is denied by every fact of the past. We know well enough that we are passing through a decisive period of advance, both in itself and in its rise above the epoch that preceded it. The discovery of America by the Caucasians only four centuries ago is a mark of significance in the march of progress. The story is ever shifting. It is on, on, on to the end and purpose of creation. It is, therefore, perfectly clear that present conditions will not continue long, and that this race must announce the herald of the next. Then comes the collapse.

It is not probable that the face of the earth will be wrecked ; as this would destroy vegetation, animal life and all that long train of development which has been so carefully prepared. The architecture of the past fifty million years would be wantonly wasted. In the severer strains to which this fragile crust has been subjected it has stood well. The uprising of the mountains was necessary for man's occupancy, for it gave the brooks, rivers and lakes ; with strata of water to make the wells that abound beneath the earth. If this crust has withstood the menaces of the more violent past, it can certainly endure the changes of the gentler future. No earthquakes will rend the earth ; no volcanoes overrun it ; no sun-death chill it ; no collision in space smash it. The globe will endure. It is true that if God should for a moment neglect this tiny orb, or relax His will toward its destiny, any one of a dozen laws of the universe would instantly blight it.

The collapse must occur in the race, and this is all. The earth will go on blossoming as a garden ; in all respects it will improve and rise to its newer plane. Man will drop just as the water lifted by the wheel ascends to the top and overflows to its fall. Progress means onward movement. Imperfection moving onward

and even upward describes the parabola. The double law referred to, points to the few who shall herald the coming change and the many who shall plunge beneath the wheel. As stated in our black chapter, about ninety-three per cent. of humanity are insincere. There is not an insincere rule in all creation; not an act or motive is tintured with this erratic principle. It cannot stand for ever, nor for long. The restless discontent of all classes against themselves and against each other and all others is the growing instrument of change. The seven per cent. of honesty is a feeble defense against the overwhelming forces of insincerity. Policy and aggrandizement hold the hollow fabric upon the bubble-image; but when the turn comes it will come quickly.



CHAPTER XXVI.

COBWEBS OF BELIEF.

649

THE next period of existence is the ethical era.

This is the 649th Ralston Principle. It represents a fact as well as an order of succession in the unfolding of events. By ethical we mean the supremacy of the soul ; as this epoch in which we now live is known as that of mind supremacy. The three divisions of man are the body, mind and soul. The body has back of it all the physical history of the earth. The mind has back of it all the intelligence of vitality, or growing vegetation and animal life. The physical represents imperfection of development merely, as that of itself means the shortcoming of incompleteness. The mental represents imperfection of justice, which comes from the lack of completion ; a workmanship yet unfinished ; a machine with defects arising from want of all its parts.

The soul is anything you choose to understand it. It is the most flexible force in all existence. If you interpret it as a power superior to the mind, such it is. If you conceive it to be a spiritual essence, such it is ; if a ghost, it is a ghost ; if a pure mind, that is it ; if a phase of religious zeal, so it is ; if a part of the nature of God, it is that ; if a breath, a spirit of vital character, that is what it is ; if a superior intelligence, that is it ; if an entity, it is an entity ; if a being, walking inside the shape of man, why it is so ; if a second self, living by itself, such it is. You cannot name anything that the soul is not. The love of life, the hope of a future, the yearning after immortality, are all set down in religious works and taught in theological schools, as proofs of the existence of this thing, the soul ; and the proof of eternal life is most strongly based upon the same love, hope and yearning ; a triple evidence that can prove anything.

Man falls asleep and he is unconscious. Where is his soul ? Is it standing by his side ; is it lying down within him ; is it kneeling down before him ; is it sitting in a chair in another

part of the room ; is it out of the building taking the liberty of its vacation, and will he wake before it comes back ; is it in his brain, his lungs, his heart, his whole body ; is it a part or all of him ; is it large or small ; is it as large as a room or building, or as small as a hat or coin ? Who knows ? What is its shape ? Some say it is co-extensive with the body, taking the same shape ; and they prove it by citing the appearance of ghosts. A very reliable man tells us that he recently saw a ghost. He thought it was his brother, for it wore a coat like his, trousers like his, had a face with side-whiskers like his ; and the look was that of his own brother. He saw the shape of the body, head, shoulders, arms, hands, legs, torso, all the same. This ghost did not appear to walk ; it was discovered standing a few feet away, and seen clearly as the man looked up from the book he was reading. He even addressed it and called it "Brother," but, without a word or sign, it ceased to be. The circumstances were such that he could not doubt his senses. He immediately told others ; so there could be no doubt of his honesty. His appearance of alarm was genuine ; the man himself was honest ; so there is no doubt he was affected as he described. An hour later a telegram reached the house. "My brother is dead," he exclaimed ; and such was the announcement, although he refused to open the dispatch and left it to others to do.

It is from incidents of this kind that persons argue that the soul is shaped like the body. It has legs to walk with ; but can come through solid walls with perfect ease ; and never walks ; it glides, sails, moves ; appears ; is gone. Why needs it eyes, if it can see in the dark ? Every such spectre as we have described is as capable of appearing by night as well as by day. From well attested cases, it is now settled that when an occurrence of this kind is about to happen, a flood of light of more or less fulness appears in advance. It is not the light of day or artificial light of night ; but a glow like that which we see in the brain when it is excited. It is the same glow that shines from the eyes of an animal. All magnetic persons know that when the warmth of power takes possession of the mind, the brain shines within as with a phosphorescent fire, always soft and subdued. This light is of special service, especially in the dark. The cat and all the feline tribe, as well as spirited animals generally, are able to see their way clearly at night ; owing, probably, to this special faculty.

At any rate, the test has been well made among men and women, and it is true that the fire of an intensely magnetic brain is able to shine outwardly so as to furnish some light. Entering a dark room, even from one that is brilliantly lighted, so that the contrast is sharp upon the vision ; and going part way across the floor, we have seen two balls of fire shining a distance away, which we knew belonged to the cat ; yet, strange to say, this brain-fire of the animal was reflected on the highly polished floor and seen also in a mirror, showing that such glow has some lighting qualities.

As the flood of light that always accompanies the appearance of the so-called ghost is identical, in larger degree, with that of the brain, it is fair to assume that it originates there. A man who had three times seen the vision of a son who was wounded and who, just before death, on three successive nights cried piteously for his father, stated that he saw a light fill the room about a minute in advance of the spectre. On the third night he announced it to others a full minute before the son's form appeared, as the light had come. All this is explained in our book, *Transference of Thought*. The brain is capable of emitting light. We have seen in the human eyes the same large floods of phosphorescence that may be witnessed in the eyes of the cat after dark. We have seen an active vitality shine with the same fire. While it is not common it is possible to every man and woman. This is due to active electrical conditions within the nervous system, accompanying anger, passion, love or any excitement of special intensity. The transference of a thought or a feeling when propelled from another with sufficient energy to reach its object, necessarily excites the brain of the latter, and the glow would naturally follow. It would seem to be in the room, just as the picture on the wall seems to be on the wall when what you see of it is in the brain.

It is impossible to distinguish between what is outward and what is inward ; for that which is actually outward must be seen inwardly in order to be recognized. The largest object is reduced to a point finer than the sharp end of a small needle, by converging lines that take it to the brain and there excite vision at this small focus. The forms seen in delirium are pictured from the brain in the brain at the same point where all outward forms are impressed upon that organ ; that is, at the juncture of the optic nerve with the gray phosphorescent intelligence called mind.

Under the excitement of the sense of vision, this fine point contains all that we see outwardly; and here, also, is seen a return picture of each thing that strongly impresses us. Here, at this fine point, is seen the face and form of one we love; until often, with thinking, the fair image stands in reality before us. Every great actor has made his ideal counterpart take shape and vision-life out upon the stage, where he could be beheld and acted to. In fever, another excitement plays upon this same focus within the brain, and images are seen, some human, some grotesque, some hideous, but all apparently out upon the air, or in the room about the sufferer. The sight is as clear as that of reality; it is certainly clearer than the presence of a ghost; yet when a person sees the latter, he swears it is real; but the delirium he knows is in the brain. Without the brain he could not see the ghost. If it is real it must make its picture at that fine point within the mind's scope.

Another man who had seen a fever-spectre, resembling a burglar, and a ghost resembling a distant friend, declared the former to be the more real and natural, coming as it did at that time when his memory was clear; while the latter had the habit of all ghosts, melting into appearance and melting out again like an evanescent and intangible dream. The brain is ordinarily excited in ordinary vision; it is specially excited in other cases; and the same inward action occurs in each and every instance. We therefore say that it is absolutely impossible to distinguish between the outward fact and the inward creation, except by uses and experiences. It is a scientific truth that ghosts that seem as real as facts, are inward excitements. A faculty, once in common use and probably to be revived, is that inner force which grasps distant visions and urges them into real pictures in the mind, placing them apparently out in the air, on the floor or upon the ground; and known as telepathy, or transference of thought or feeling. Under certain conditions any person is capable of receiving such impressions and seeing what they believe to be ghosts. What is intensely felt by another may be transmitted to others; and this accounts for two or more persons seeing the same "spirit" inwardly. Thus, when A's father was dying he was in agony to look upon his son who was a thousand miles away. His keen eagerness reached A and the latter saw his father's ghost. The appearance was so sharply defined and realistic, that he intensified

it strongly enough in his own brain as to create an impression on B and C who were present. The vision was successive. A saw it first; but just before it left his vision, B saw the same "presence" modified, and C saw it a second later, modified. A clothed his "ghost" with certain details of memory, one of which was transferred to B and another to C. This proved that B and C obtained their impression from A, and that the "ghost" was not a thing in the room, but an impression on the brain. Such an occurrence is rare. It is not often that two persons see the same "sight," or same object. When they do, they prove, as they think, the realism of the "ghost" by the concurrence. No case that is authentic can escape this explanation. There should be sense enough left in even an ordinary mind to know that the so-called spirit presence is but a mental creation; yet some persons are deluded to such an extent that they actually believe to the contrary.

Another class of mistakes may be charged to the same misunderstanding; where other senses are affected. Hearing and touch are the most common of these. Some persons feel an icy hand on the arm, face, neck, or other parts; or a warm touch; or a finger thrust against the skin; and other similar morbid manifestations, which they ascribe to spirits, or influences from the dead. They are so morbidly constructed that you cannot make them believe that there is no touch known or knowable except in the delicate and excessively sensitive tissue of the brain. If this organ must interpret touch when it is real, it certainly could, under excitement, create touch and apply it to any part of the body. Imagination itself has often conjured up real pain. The same is true of hearing. Sounds, screams, calls, and everything in the category of noise, have been stimulated in the brain; for it is in this organ that all sound is given life. Sever the ear-nerve from the gray matter within, and a clap of loudest thunder would be vacuity deeper than silence in the brain. There is no sound except as the mind makes it seem to be.

[650]

Vitality takes shape in mental transit.

This is the 650th Ralston Principle. It represents a law of partly hidden life, and enables us to get closer to the solution of some of the perplexing problems of existence. A sharp picture may be transferred by sheer intensity of brain waves from one

mind to another. This has often occurred. In faint degrees it is occurring every minute. The power may be cultivated by various methods. It grows on itself, and use makes each subsequent impression clearer. A complete vitality, representing the whole being, the personality, may be thrown into the brain of another, no matter how far distant.

For some reason this transfer of a complete vitality is more readily accomplished when the body is parting with it, as at the moment of death. A person who thinks energetically of another may, by intense waves alone, project his whole image upon the mind of the other. Thus Mr. W. resolved on a certain evening at seven o'clock to appear as a vision before Miss L., some miles away. He had previously produced certain mental impressions on her with partial success. At the time in question she was sitting at the table, with a piece of cake in her hand; having no reason to suspect what was to occur. A faint outline of W. was seen in the doorway, as though he was trying to see her while concealing himself. She was not sure that she saw clearly, and charged it to a headache which had taken possession of her a few minutes before. After a pause, the form of W. stood in the doorway, stepped back a foot or two, then slowly entered the room. The face, hands and part of the clothing were perfect in likeness; and a strange flower was worn in the button-hole of the coat. W. seemed so real that Miss L. addressed him by name, and arose to greet him. As she did so, he gave a laugh accompanied by a slight cough and melted into nothingness. No one of those who were present at the table saw or heard anything of the kind; but they vouched for the honest belief of the young lady that she had seen something extraordinary. Mr. W. afterwards called, having the strange flower which he had procured solely for the purpose of the experiment. The whole transaction proved that so-called ghosts or spirits are not the soul part of the body, but the vitality acting as an entity, or entirety.

It may easily be seen how unwarranted it is to claim that the visions of other people are their souls; the supposed immortal part of themselves. Do you imagine that Mr. W. sent his soul into the dining-room of Miss L. in that experiment? If so, why did that soul wear his clothing and the strange flower, when he himself had the clothing on and the flower never left him? It was merely a mental picture of his vital entity; such as he knew

and intensified. Any other flower could have been substituted in his mind, and the imagination would have transmitted the bit of fancy in place of the fact. This has been done. Thus Mr. H., projecting an impression of himself upon another's mind, thought intensely of a long black coat instead of a short blue one, and the former was seen. This shows that the brain is the creative agent.

Under great stress of circumstances a person, not dying, may transmit a picture of his vitality, in full or in partial shape, to another. Death, however, where there is consciousness to the last, is almost sure to give the mind of the dying person an extraordinary intensity which is able to stamp itself upon some other mind, hundreds or thousands of miles away. A dying mother, thinking of her son; a child, longing for mother or father; a husband, wife, sister, brother, or other loved one, would naturally bend all the vigor of final life toward the absent relative or friend; and the chances are that some vision would be seen. In all the cases that we have investigated, it appears that the deceased had retained consciousness to the very last. There is no authentic case in existence, unless it has escaped our notice, where an unconscious mind has projected the vital shape upon another at the time of death. It seems necessary to have the concurrence of two conditions; first, consciousness; second, intense thinking of another; before the ghost will manifest itself. When it does, it is identically the same as that form which Mr. W. caused to appear before Miss L. No one pretends that it was the soul. It is equally groundless to think that the soul walks into the presence of another, although death adds its solemnity to the occurrence. It is merely vitality taking an impressionable shape. Every ghost, every spirit, every vision may be explained by this rule. The law is an exceedingly simple one. Fright and rarity help to create alarm, and this builds a mountain of belief out of mental picture. Science has proceeded far enough to-day in psychical research to be able to lay down the principle with exactitude. All claims to the contrary originate in dishonesty or else a morbid mental condition.

[651]

Vitality, returning to its fund, dissolves its shape.

This is the 651st Ralston Principle. It represents a law of changing life, in which death compels the body to part with its vitality. All reference is made to human beings. No case is

known or can be found, as far as it is possible to ascertain, where an animal has propelled its vital shape upon a human mind. It seems that brain waves, or thought waves, do not pass from the lower species to the higher. On the other hand, there is evidence that an animal has received impressions from men and women, and even from little children; as in the case of a drowning boy who had fallen into a small pond back of the house; a large Newfoundland dog, being asleep in the front room, suddenly awaking with a bound, leaping through a window with force enough to break the glass and sash-frame, and arriving at the pond in time to save the boy. There had been no cry, as the child was under water most of the brief time; his sister, standing by, being too frightened to utter a sound until she saw the bounding dog. It is very easy to collect instances of human impressions on animal brains; but impossible to find an instance in which an animal was able to project thought, feeling or image on the mind of a member of the human family. The facts are significant.

All evidences of the transmission of the vital shape are confined to life, or to a time preceding death. It is not certain that, after the breath has left the body, the form has appeared to others; but there are some cases that suggest an occurrence, as where a man died in India at a time corresponding to eleven o'clock in England; and a vision appeared about two hours later in the latter country. We will not undertake to explain this, as there is no certainty that the time was accurately observed. Doubt is thrown on all claims that a ghost of the dead has appeared after decease. Yet, if true, it might be explained on the theory of mental waves still in the air, finding their objects. It is satisfactory to know that all clear cases show a transmission at or before the moment of dissolution. That the ghosts are mere mental pictures arising from an intense action of a conscious mind toward the object of its thought, is as clear as any fact in the world. It is placed beyond all doubt. Warnings and presentiments, operating in advance, are all due to some third mind taking part in the event. Thus in the case of William Terriss, the English actor, who was assassinated in London in December, 1897, a fellow actor saw the deed in a dream the night before; but he caught the intention of the murderer from the latter's mind; as seems apparent from the variation of details, giving a material change to the incident. Sometimes a designed victim

of a crime catches the purpose ahead of the event and saves himself.

Enough has been said to enable us to arrive at certain conclusions in regard to vital shape ; and we will re-state them here in succinct form.

1. A mind may communicate with another mind by certain brain waves, which use the ether or inner air, as sound uses the atmosphere.

2. All that we see, hear, feel, taste or smell, when real and substantial, must be created in the brain ; and there it is given birth.

3. In the same part of the brain and by the operation of the same law of impression, an image, unreal, may appear as real.

4. Sense impressions, real or unreal, take material appearance ; so that the mind makes us see, hear and feel for real what is unreal.

5. A certain species of excitement may give rise to the vision-power of the brain ; as delirium, intense thinking, nervous strain, or the beating of ether-waves set in motion by another person laboring under excitement or strain.

6. One person may so intensify his thought as to project his full image, face, form and dress upon another any distance away.

7. Such image appears to the other as a ghost or spirit. It is merely a mental picture, conveying his bodily form to the mind of another.

8. Such a ghost is not the soul, and is no more related to the immortal part of man than is the hat or coat he wears.

9. Dying persons, retaining consciousness to the last and thinking intensely of a loved one, are almost sure to transmit such energy to the mind of the other, and thus appear as a ghost.

10. Such ghost is a mere vital-shape transmitted in the ordinary way as are thoughts and feelings in life.

11. Vitality is not the vital-shape.

12. The image which is seen is a photograph of the vitality ; but no part of the vitality reaches the person to whom the picture or ghost is transmitted.

13. The ghost is not the soul ; it is not the body ; it is not the vitality ; it bears the same relation to the body as does the photograph sent to a distance by mail or messenger.

14. If a man mails a photograph of his form, face, dress and

all, as is usually taken, to any person, say thousands of miles away; he does not send his body, his soul, or his vitality, but merely a picture of his shape.

15. It is as correct to say that the photograph is proof of immortality as that the ghost is proof of the same.

16. When vitality departs from a body, as at death, it dissolves and goes to join the general fund from which it came.

17. If the vital-shape lives after death, it is due to the fact that it has been impressed upon some mind, and that mind sends it forth to others by the intense waves of thought.

[652]

The soul has never been seen.

This is the 652d Ralston Principle. It represents a truth in creation and a hidden law. We shall soon be led to recognize the difference between the vitality and the soul. There is an entire volume written by a scholarly thinker, who asserts that he has proved life after death by proving that there is a sub-conscious mind. His whole energy is expended upon producing an array of facts that are known to be true, and which go no further than to show a channel of communication between minds, other than by the ordinary senses. It is established, in the book referred to, that trance mediums, speaking through some supposed foreign person, are able to catch the thoughts of others; that things hidden are seen distinctly; that absent persons are discovered and their doings disclosed; that sealed letters may be read unopened; and all that line of fact is gone over in careful detail. What is the conclusion reached? Why, that these things are proof of the existence of an immortal soul. How extremely childish! Because operations that are usual though unconscious, are laid bare once in a while, do they prove the existence of the soul? If so, how?

A clergyman of thorough honesty said that he would prove to us the existence of the soul, by showing us evidence of the spirit world. But if he had been able to prove a spirit world, how would that have proved a soul? Where the connection is established, does not appear. We accepted the invitation. He led us to a genuine medium, one who could exhibit her powers in or out of the trance state. She was honest. Many of the appearances of a spirit-visitation are fraudulent, and may be reproduced by prestidigitators so skilfully as to defy detection. She gathered

a circle about her, and proceeded to make tables move, instruments play and other things became active, contrary to known physical laws. She satisfied us that she could destroy or suspend the law of gravity. We had seen the same thing done before. A few spirits were said to be holding communication with us; but, if this was true, the style of conversation, the subject matters, the class of spirits and the general effect, were calculated to leave a very cheap impression of the spirit world. That there was a force at work outside the medium, yet connected with her vitality, was true; but it spoke of nothing that cannot be explained, as we shall see in subsequent pages.

We have gathered testimony from non-professional spiritualists; always selecting the honest ones, if possible. Admitting all they say to be true, whether it is so or not, although they believe it true, we find that, if there is a spirit world about us, or elsewhere, and the evidences produced through mediums and others are proof of the character of that world and its inhabitants, the whole system, world, spirits and all, must be set down as the cheapest and most baneful affairs beneath or above the sky. It is without an elevating or ennobling feature; not a breath of inspiration, not a word of hope, not a beautiful thought, nor a noble purpose; but low Indians, Spanish brigands, French charlatans, all dead and talking. Out of four hundred and twenty-one reported cases of instigating spirits who oblige mediums by coming to them to talk from the world of spirits to mortals in dark rooms, not one of them if alive would be considered respectable enough to be invited to your home. The stuff they talk, the broken and senseless rubbish they offer, cannot impress a thoughtful person with their virtues, value or elevating tastes. They triumph in telling where some key is hidden, whose grandfather was whose brother-in-law, what made Billy lame, laugh haw-haw, pound a table, scratch Jim on a slate, and go hence in perspiration. Yet the believers in this system tell us that this is proof of a spirit-world, of immortality, of Heaven. Is the glorious abode of God's angels made up of such truck? All these things are explainable by other laws than those called supernatural; as we shall see.

No one ever beheld the soul, for the reason that the immortal part of us comes by metamorphosis after death if it comes at all. There is the soul embryo during life, and it is called the soul even before death; we often refer to it as such.

The true soul, however, does not come into being until death sends us on to the next step, whatever that may be. Our present purpose is to show that the cheap and pretentious claims of occultists do not prove anything at all, not even the existence of life outside the body. There is no fact in psychology, in spiritualism, in clairvoyance, in the ghost records, or in anything else, however astounding, that cannot be fully admitted and yet be continually occurring under present nervous and mental conditions.

[653]

The nervous system has creative powers.

This is the 653d Ralston Principle. It represents a law that is not yet fully understood. We have not space in this volume for a full discussion of the facts connected with the principle, for an entire book might be devoted to it and them. Some things may be stated in condensed form. In the first place, the mind can see whatever it chooses to see, provided the necessary time and trouble are taken. A man who thoroughly resolves to create a vision out in the air before him, can do so. The actors we have referred to, are examples of this power. It has been demonstrated in many ways and by many persons. There are three lines of proof that would well repay any investigator who is willing to devote time and effort to ascertaining the full value of them.

1. It is absolutely certain that the human mind can force the vital shape of the body or any other image it selects, upon another mind, no matter how far away. Thus a person can appear to be in two places at one and the same time ; although the secondary, or visit-appearance is merely a mental photograph, created by the simple force of the imagination and projected by ordinary thought waves. This transaction is what theosophists call the visit of one's astral body ; which they declare to be an evidence of the soul. There is not the slightest connection between the one and the other. Such a transmission is no more wonderful than the mailing of an ordinary photograph in an envelope was once considered. A photograph does not prove the existence of the soul.

2. It is absolutely certain that the mind can draw to itself the vital shape of the body of another person, and thus appear to receive a visit from that person. This is done by a most intense receptive action of the brain, whereby it calls in and magnifies the thought waves that emanate from another. The two cases may

seem antagonistic at first ; but the processes are as follows : Every mind is sending forth ordinary waves of thought or feeling ; and every mind is receiving ordinary waves of thought or feeling. Thus the interchange is continuous. It is, however, an almost unconscious transaction, as far as knowledge of what is occurring is concerned. We know, yet are not conscious that we know. Now, when the sender intensifies his own waves they may acquire the power of projecting a mental picture or shape upon the mind of another, and appear as real as any substance or life ; but when the receiver intensifies his own receptive-waves, he is enabled to bring the thoughts and images of other persons before him. All this is the working of the subconscious faculty, and has no more relation to the soul than any ordinary photograph has.

3. In addition to the power of sending and catching thoughts and mental pictures, there is a more general faculty of establishing new functions of the mind by the creative powers it possesses. The subject is almost a new one in the history of science, and our meaning is, for that reason more difficult of explanation. In order to approach an understanding of it, the first thing to recall is that the mind is an electrical battery, having great intelligence. Its own substance is gray matter. This is the composition of the brain, and of the ganglionic cells throughout the body to which the brain is attached by connecting nerves. The gray matter is phosphorus, organized ; that is, not mineral phosphorus. The nerves and ganglia are composed of the same substance with more fibrous weaving for strength. The action of the mind is phosphorescent, accompanied by keen, sharp waves or vibrations, and the action of the nerves is electrical ; the two working as one force constitute the brain of man.

Whatever this brain may be in the nature behind all these exhibitions of a wonderful genius that made such an organ possible, it is true that it employs the two most subtle and most powerful forces in nature. Electricity itself is irresistible. It flows in two uses ; one to attract and one to repel ; it is positive and negative. As a positive force it resembles gravity, when applied in quiescent form to matter ; as a negative force it opposes gravity. Thus it has power to overcome the attraction of the earth. Mind and intelligence are separable in the same sense that magnetism and electricity are separable ; one is the special use of the other. There can be no growth without intelligence ; yet the

mind may be lacking. The idiot is deficient in this regard, although a grand intelligence carries on the functions of digestion, respiration and circulation, thus keeping life and health perfect. The tree has intelligence, but no mind. The dog has intelligence, and mind ; but no reasoning powers except through mere instinctive memory ; and thus the higher brutes are called intelligent animals.

The nervous system may exist without the mind, but the latter cannot exist without the former ; it is a part of it. The nervous system is capable of the display of special powers of the most extraordinary kind ; and more especially so when the mind is disconnected from it. This is seen in many ways, and leads to the conclusion that when the mind holds sway over it, such powers are not easily manifested. Thus the person whose consciousness is suspended, is sustained in life by the vital functions of the body unassisted by any act of the will. So the person who is subjected to mesmeric sleep, possesses a power that it is impossible to acquire in normal life ; and here we see an almost complete separation of mind from nerves, although the brain is in full sympathy with the latter.

[654]

Nerve-vitality is part of the general fund.

This is the 654th Ralston Principle. It means in fact much more than it expresses in words. A frail woman, emaciated in the last stages of consumption, who had never been able to lift a hundred pounds in her best days, was endowed with a power sufficient to overcome the force of a strong man more than twice her size and weight and a hundred times her strength. This fact, and others similar, have been verified in many instances. Whence came that peculiar increase of power, under such adverse circumstances ? She had it not. The half of her exertions would have lacerated and torn apart the very cords and nerve-fibers of her body, had the attempt been made an hour before in a mechanical way. The fact is that her nerve-vitality was a part of that general fund of vital force which we have described in an earlier chapter. Life was ebbing away, because her habits of living did not draw enough from that fund to keep her system in repair. It is well known that the mere possession of this energy alone, will make disease impossible.

She drew from that fund, under special excitement, what she could not get in ordinary life. She acquired, not larger muscles, bigger bones, more tenacious nerves, but something, without which, all else is nothing; she acquired vitality. The emergency drew it forth and it was hers. A little man, in dying, resisted the combined strength of four heavy men. He did not possess it, but simply took it for the time being. As his system was not prepared to hold it, he could not retain the vitality; it fled and life went also. We could repeat many thoroughly authentic incidents of the kind; but one is as good as a hundred. It seems that the mind must undergo some change sufficient to separate it from the nervous system in order to put the latter in touch with the great fund of vitality from which it draws this excess of energy. Such separation may be merely fright, or it may be courage; it may be resolution of a high order, or some sublime faith; but whatever it is, there must be an overwhelming of the mental powers by the nervous agencies. Yet all the while the great fund that surrounds the earth is ever ready to be called upon to give man the assistance he needs.

The most interesting phase of any transaction is that which seems the most puzzling; although it may be in direct line with ordinary uses of the same faculty, as in the present instance. We have said that electricity is associated with the powers of the nervous system, and it is probable that all life is electrical. Few persons are able to understand that the very essence of existence, especially in the animal kingdom, is electricity. The chief difficulty in the problem is to decide how far mechanical electricity differs from vital. It may be that they are one and the same; and, like the forces of nature, have a double use. Whatever may be the conclusion it is nevertheless true that they are exactly alike in their operations; and this similarity justifies the belief that they are associated.

As has been stated, electricity is positive and negative in its uses; and is able to overcome gravity. This is seen in the power to lift heavy objects, as well as in the force exerted in propelling vehicles, railroad cars, and machinery. An electrical magnet will lift an enormous weight from the ground. Certain nervous systems, when separated from the mind, make a draft on this vital fund, which either is, or is akin to, the electrical fund; and the natural power of the agency is able to overcome gravity and

even exert a positive force against such attraction. A medium always separates the mind from the nervous system, and is able to cause a table to rise from the floor ; usually requiring the assistance of others whose vitality she may draw from quite readily. In some cases, the exhibitions are fraudulent, although done so skilfully as to evade detection from novices ; but there are genuine instances enough to establish the fact that gravity may be overcome by the energy of the nervous system.

This power is being studied more and more every year. Formerly it was customary to say that because a greasy and bad-smelling female, with less than ordinary intelligence, was able to cause a table to rise a few inches from the floor from some unaccountable manipulation, it was proof of a spirit world and immortality. In recent years a little of the essence of ordinary common sense has been injected into the beliefs bearing on this subject, and no person of judgment sees the work of an invisible spirit in such doings. But, says one, it is at least the work of an unseen force, and this is equivalent to an unseen spirit. Not at all. Hearing, smelling, tasting, feeling are unseen forces. Thought itself is more wonderful than the rise of the table. Even the movement of curtains, the playing of musical instruments, and sensations of touch, carried on by the nervous agency of a medium, cannot compare with the flash of a noble thought across the horizon of the mind.

Bear in mind that such force, even when genuine, is always dependent upon the medium or some other person. It appears to be an independent being, but this is not true ; and is never true, no matter how estranged the manifestation may be. It is intimately bound up with the organism of the medium, and ceases to exist when the conditions of its genesis cease. It is a force in the same sense that vitality is a force. In order for us to know that we are touched there must be the energy that directs the contact and the power that gives it life in our own brain. A marble statue never knows when it is touched. If man were to invent the power of knowing and impart it to the statue, he must establish the brain and then add the carrying force of an impression reaching from the hand or part touched to the head and its core, where the shock called recognition is produced ; which is accomplished by the vitality of the nervous system. This vitality is not in the food that is eaten, nor in the chemical constituents of the

body ; but in nature. It does not originate within, for that would be impossible ; yet it does originate within in the same sense that electricity originates in the electrical generator, which is, strictly speaking, the place where it is gathered, not created.

No one will contend that the power known as animal vitality, or human vitality, is created in the body. Being electrical, it is developed as electricity is, from the great fund around the earth. The best scientists have come to agree that there must be a sea of electricity permeating air, gases, liquids and solids, everything and anything, inside and out ; and from this general fund all may be drawn that is required, and yet never exhaust it. Enormous machines in a comparatively small building, with windows and doors tightly closed, may draw out of that fund all that a city could use in five hundred thousand lamps, and miles of railway employ ; yet not diminish the supply. Of course it is not all in the room, but floods in as the demand is made. The fund is omnipresent. There are three reasons why the vital fund and the electrical fund must be considered as identical in operation :

1. Electricity and human vitality employ the same systems of use ; that is, batteries, conductors and mechanism ; corresponding to ganglia, nerves and muscles.

2. Electricity and human vitality are alike in action ; what can be said of one can be said of the other ; and a book can be written on this one subject alone.

3. Electricity and human vitality are supplied from funds that are so inter-related that it can safely be declared that they are one and the same, put to varying uses.

We have seen that intelligence is as necessary to guide one as the other. Until the lightning was harnessed for man's pleasure, it ran about in a most dangerous fashion. It cannot be said that there is any less in the sky now than before ; for it escapes after being used and returns to its general fund. Hence mechanical electricity as well as human vitality must be guided by an intelligence. The peculiarity of the matter is that, when the mind is separated from the nervous system the latter may have greater force if guided by the remaining intelligence ; or that natural sub-conscious mind that is all powerful when it can come to the front. It is capable of drawing from the vital fund of others and of the general air, and employing this energy in a limited way, even up to the line where it passes over to another and deeper

faculty. It can produce the smallest details of action by directing the vitality to act at its will, as in knocking, whispering, talking, writing, and other accomplishments. All this we are certain belongs to the function of the nervous system and is not as hard to explain as is the problem why that filmy evanescence known as gloom, following a piece of bad news, will take material shape and stop the digestive machinery of the stomach, as has been proved in thousands of cases. A common occurrence is considered as natural to matter and explained on physiological grounds ; but an uncommon occurrence, such as rapping on a table, is regarded as evidence of a spirit world and of immortality, when it is far less significant than the instance of bad news referred to above.

Our claim is this: That the manifestations of spiritualism are all explainable under material laws ; and that processes known to be physical merely are far more mysterious than those said to be supernatural. It is the commonest thing for man to accept daily wonders as trivial occurrences, and never deem them worthy of an attempt at explanation after they are found incapable of it ; yet he never tries to prove a spirit's presence by them, but always resorts to things less common and less wonderful. The whole realm of occult science embraces two great divisions : first, a large proportion of fraud, invention and speculation ; second, a small area of peculiar operations that are rare enough to excite attention, and consequently any degree of credulity required. The proof of the soul lies not in that direction. If it did, the prospect would be most humiliating. It would leave us only a morbid and baneful hope that some day, in any stage of the future that might suit our case, we would float about in the cold air or lurk in damp cellars, waiting the beck and call of some ignorant female or some cadaverous, long haired man, and thereupon we would leave our chilly abode or emerge from our damp cellar, despite the fact that our intestinal apparatus was colicky in the extreme, and we would proceed to rap on an old table, play some cheap violin, and untie the hands of some confederate in the show business. Yet there are minds ; old enough and wise enough to be saturated with average sense, that are captured on the crest of wonderment and plunged into the full ocean of belief in these ratly exhibitions as proofs of that noble essence of God, the immortal soul. Is not this, of itself, sufficient proof that the human mind is the acme of imperfection in this defective age ?

We need another era to complete the plan of creation; and that new epoch is the ethical period. In it the defects will disappear, the imperfections be erased. That upward and onward growth which has bettered all the earth and its life as well, since it began the ascent out of chaos, is sure to fulfil its destiny. No thoughtful person believes that we are perfection in this age; and the acknowledgment is absolute proof that another era is at hand; for the Creator, after expending the grandest efforts of a magnificent mind in bringing the earth up to its present standard, will not stop short of the goal sought. Perfection is ethical. The next period must witness the perfecting of the present. It is therefore to be the ethical era. Having brushed away the cobwebs of misapprehensions in this chapter, the next will take us to the truths on which are founded the claims of immortality.



CHAPTER XXVII.

THE ETHICAL KINGDOM.

655

THE sub-conscious faculty is superhuman.

This is the 655th Ralston Principle. It represents the highest law of earthly life. That there is such a thing as sub-consciousness is well known and easily established ; but it is not essential to a proof of immortality, any further than it indicates the next step in the ascending scale of progress. What is often mistaken for the sub-conscious faculty is no more than a cob-web of belief attaching itself to a common but not easily recognized law. Transference of thought may or may not be of the sub-conscious order ; just as a yearning may or may not be of the soul ; or a brain impulse may or may not be of the human order. If the mind is prone to reasoning we call it human ; if it is prone to instinct, we call it brute ; if it is prone to aspirations that uplift the heart, we call it divine. If a yearning is for the needs of the stomach it is of less rank than a yearning that reaches toward a higher plane. So the action of the inner brain may seem akin to the immortal faculty, and yet not have the remotest connection with it. Yet it is common to speak of the two as one and the same ; and, for lack of a better term, we may follow that custom.

In the present volume we refer to the true sub-conscious faculty, and it is declared to be superhuman. This statement, however, cannot go unchallenged ; at least it must not be accepted as true on its face. There are two reasons for believing that such a faculty exists : one is found in the fountain source, the other in the stream that is rising to meet that source. A thing created may not be as great as the creator of the thing ; for the power that produces is able to destroy. Even if the king, remaining sovereign, places his subject on the throne, the power to remove is still present, or the king would not remain sovereign. It might be true that God intends to make man His partner in eternity ; but, if such is the fact, there is no reason for believing it. Any elevation out of our present rank is glory enough.

The preceding chapters of this book are devoted to the production of facts that show in the most decisive manner the whole plan of creation as far as humanity is concerned. It is sometimes said that the fact that God is a superior being is a sure proof of His intention to lift man Heavenward. Such a fact proves nothing. We do not choose to believe that there is a God unless we can prove it in His works. Holy Scriptures count for everything to those who prefer to rest upon faith; but the fact that faith is easily shaken even among the best souls, shows the unstable foundation on which it rests. In our opinion the Bible does not ask any person to have faith in the existence of God, but rather in the leadership of Christ; two widely different elements of belief. It is through the facts of creation, the works of the universe, that we find that there is a real God; and one that is omniscient and omnipresent. It is through religion that we are called upon to place Him at the head of our moral natures and seek through His grace to attain a better inheritance. Yet before the Bible was written, before man was born, before the brute-savage wore the diadem of his degraded authority over the wild life about him, before the sea yielded forth its animal types, even while the forests were standing, there was a God, and the proof of this fact was seen in the works of creation. It is certainly childish to assert that we obtain such knowledge only through the Scriptures.

But the fact that there is a Supreme Being does not of itself argue for man's good. The claim that an all-wise power would not create man to destroy him, is not logical. It cannot be maintained for a minute. No more can the assertion that if God is all-good, He cannot let man perish. It must first be ascertained if the Creator is all-good; and what the term means. If proof of His cruelty is to be found in the fact that human beings perish, both mortally and eternally, then there is abundance of such evidence at hand. The Bible is just as frank as nature; and, by one or the other as well, we learn that races have been destroyed; that the Red man was marked for extermination when Columbus left Palos; that the whole world was doomed for destruction when Noah stepped into the ark; and that the elements, playing about the ears of humanity since first the babe lay unsheltered in the mountains of Asia, have been as merciless as the ice-winds of Manitoba, or the oven-breaths of Sahara.

It is not true that the fact of God's existence proves

man's future. It is not true that the millions times millions of miserable wretches who come and go like nasty shadows, are to revive in a better world ; for the purpose of earthly life would fall like a ruined tower. One of two things is true : either this is a world of probation, or it is a world of improvement. If it is a world of probation, the lecherous toughs and all their progeny of vice, who swarm in countless numbers under cover of darkness, are so wasting all opportunities of probation that they are worthless to themselves through all eternity. For them there is no probation ; and consequently this is not a world of probation, to that extent. The manhood of certain States in this Union is saturated with whiskey and cutthroat gambling ; two vices, either of which will damn the soul for ever ; and this life is, to them, neither probation nor living ; but merely the duration of the swine. In high and in low social planes, where sublime faculties, born of God, are prostituted to the appetites and slum-pleasures of stomach and mind, there is no probation. The very fact that the extermination of death ends their worthless careers is proof of the mercy of the Creator ; unless imperfect humanity indicates a lack of mercy in its lack of completion, which would prevent creation, if not permitted.

As this is not a world of probation, it is a world of improvement. Of this there can be no doubt. Many chapters of this volume are devoted to the presentation of the exact nature of the improvement, and the purpose that shines through it all. It is the steady uplifting of everything great and small ; earth, matter, vegetation and animal existence ; all tending one way, never backward, never downward, never laterally, but always toward a mark of the highest character, up and above the best yet reached. This tendency is the fitting counterpart of God's perfection. It is true that the fact that there is a Creator is not proof of man's immortality ; nor can we estimate anything from that side of the argument except that there is a power greater than humanity whereto it is possible to go. Several of our earlier chapters have been devoted to this one department of investigation. We have shown that there is such a power ; and something of the nature of it has appeared.

On a moving train with the termination of the track not in sight, the man who says there is no further part of the journey yet to be travelled, would be an unsafe counsellor. He would be

mentally deficient to a degree not suggested in our black chapter. No one would believe him. The race is moving on ; everybody admits that. The world is improving ; everybody admits that also. The world is taking upward leaps by decisive steps of advancement, every one of which is recorded in the annals of the earth itself. No person doubts this. It is a known fact. There is yet room for improvement ; and no man or woman is quite so ingenuous as to pretend to be blind to that fact. Thus we have the two conditions necessary to a perfect case : first, a moving train ; second, more track ahead. Although, in simple guise, these conditions would have been admitted by all who are capable of judging them ; yet the many chapters of this volume that have been devoted to their proof, have done more than state elementary facts ; the nature of the details and the heart of the purpose have come forth as a language whose import is above the possibility of mistake. We are therefore safe in saying that we are on a moving train with track ahead. The simile may be more exact. Who that has ever ascended Mount Washington when a light cloud lay below its top ; and has noticed the steady but slow movement of the train that was pushed upward by an engine ; and has not felt sure of the fact that the on-going car had a destination in spite of the fact that the goal was hidden from view ? There were three things suggestible : first, the retrogression and destruction of the train ; second, its stopping and remaining at its height of ascent until a kind of oblivion overcame it ; third, the completion of the journey as originally planned. There is but one possible conclusion ; the onward moving car with track ahead, will stop only at the station of its destiny. Even under a blind law, or under the influence of barbaric evolution, such an end is the only termination conceivable. But we have a better and more lovable rule drawing us to the goal ; the law of special design, by which this thing is analyzed and interpreted.

[656]

The sun is unreeling destiny.

This is the 656th Ralston Principle. It represents a fact as well as a purpose in the planning of the system in which we dwell, and of which we and the earth are component parts. The 606th Principle tells us that the nature of the sun's deposits varies

with each age of geological history. This proposition at first thought arouses a challenge. It is unexpected and therefore the scientist will say it is unwarranted. Wise men, those who are such in fact and those who are reputed to be such, will declare that the sun is one and the same, now and always, in the past and in the future. Little by little the thought of the whole matter will assume a graver and deeper aspect, and a problem or two will arise. The scientist will hesitate in the presence of a large doubt, and the difficulties will thicken. Here are some of them.

1. If the sun is one and the same, now and always, how does it happen that its energy is sustained?

2. Perhaps its energy is not sustained.

3. It has great energy at the present time; but it may have had greater in the past.

4. If its energy is the same now as it was one hundred million years ago, when the globe was nothing but a bald rock shining like a hairless pate in this section of the sky, how does it happen that its power has been so evenly maintained?

5. It has been maintained either by creative supply, or by the return action of its own forces.

6. If there has been a creative supply then additional material has come to the sun in place of what has left it; and this act of special design would be full of significance and hope to man. It would decree that the earth is imperishable.

7. If additional matter, by special supply, has been constantly coming to the sun to maintain its power in the solar system, then that extra matter may or may not be the same as that whose place it takes.

8. If the energy of the sun is less now than in the past, then it is true that the king of orbs is decreasing in quality and probably in size.

9. The sun itself is a yellow orb, and not a white one; and this change of color indicates that it is a waning body, having already lost part of its heat, and part of its bulk.

10. A sun at white heat is more intense, and thus is called a "newer" orb. Many of the stars are white.

11. The only acceptable theory yet proposed concerning the maintenance of the sun's heat, even though a losing maintenance, is that of the great Helmholtz, who finds the explanation in a slow contraction of the sun itself, thereby yielding up a part of

its sun substance in the fight to keep its heat from fading away too rapidly.

12. A yearly shrinkage of about two or three hundred feet in the sun's diameter, is the estimate made by Langley, one of the most accurate of astronomers. If this is true, it follows that in about eight million years the sun will be completely exhausted.

13. The sun is of gaseous center and cooling exterior; so that, as its gases are expelled forth into the space about it, they lose enough of their heat to become burning or molten solids and thus fall as cooler and heavier objects into the seething chaldron where they are again turned to gases by the extreme heat.

14. This is called the boiling of the sun; through which the radiation of light acting upon the atoms of substance are projected far enough into space to become a part of the orb-system that revolves about the sun.

15. The volcanic bursting forth of the sun's matter, rising to enormous heights and falling again into the fierce furnace gives to the observer the appearance of separate layers of material as the outward composition of the great orb.

16. The sun as ordinarily visible to us, bounded by the photosphere, is only a small part of the real sun; from observations made during eclipses it is now known that outside the photosphere, is an envelope which is mainly composed of hydrogen.

17. Outside the first envelope is the second, called the corona.

18. Outside the corona is a third envelope, mainly along the line of the sun's equator; where there is a considerable extension of matter, which may or may not be of the same nature as the corona.

19. These various parts of the solar economy have been examined by the spectroscope, which analyzes the light and from its lines determines the chemical elements of which it may be composed.

20. Owing to a reverse working of the rules of heat and cold, the gaseous center of the sun is enormously compressed by the falling upon it of the great weight of millions of condensing objects, just as the weight of the air around our globe makes it dense near the surface and gives it so much pressure that a vacuum would possess tremendous power.

21. With millions of miles of outside pressure upon the gaseous center of the sun, the volume of gas within must have greater density than heavy metal in a solid state.

22. The great heat of the sun, the outside and lesser part of which is estimated to be 400 times the heat of melted iron, prevents the interior mass from leaving the gaseous state; and there is presented the extraordinary condition of a vapor or gas having greater density and weight than cold lead.

23. This condition must be attended by a never ending series of the most violent explosions, which scatter millions of tons outwardly every second; only to be returned by gravity, and thus assist in maintaining that explosive presence.

24. If the center of the sun, which is nearly a million of miles in diameter, is all explosive gas, it would scatter to fragments by an outward pressure too great to be checked by returning matter.

25. It must, therefore, be true that the gaseous condition decreases as the center is approached, so that the mass within would exert an attraction of gravitation on all without, and thus hold the orb together.

26. The violence of the sun's boiling is consistent with its intensity; and as one decreases the other must lessen.

27. The contraction of the sun's diameter is not consistent with its cooling, unless there is actual loss of material in space; to explain which we find the growing of the earth as a key to the growth of the other planets.

28. The millions of meteors that are continually coming to the earth are sun-atoms sent forth in the form of rays and condensed into particles, then small masses, by their affinity and attraction.

29. The fact is universally admitted that an enormous quantity of matter has been thus added to the bulk and size of this planet.

30. Other planets must be receiving, in this way, part of the sun's substance daily and yearly.

31. The light which condenses in space may or may not form particles and masses and thus return to the sun or become meteors in the outer courts of the solar system; but they certainly carry on this process within range of the attraction of the planets.

32. Allowing for the loss of 250 feet of the sun's diameter every year, as reckoned by several of the most trustworthy of the great astronomers, and for the gain of the planets in atoms of light and meteoric missiles, we find the solar orb to be the source of supply of matter as well as vitality on the globe.

33. It is well known that there is a fund of matter on this earth from which all life proceeds, both in the animal and vegetable kingdoms.

34. When a tree, plant, animal or man grows, the substance is taken from the fund of matter ; and, at death, the substance is returned to the same fund to be used over and over again.

35. All matter has come originally from the sun, or from a source common to the sun and planets. In addition to various means of testimony, it is shown by the spectroscope that there are no elements of chemistry in the sun's substance that are not found in the earth's substance.

36. The many thousands of feet of strata added to the surface of the earth, as shown by the periods of geology, are due to three causes : one is the washing of elevations to the water beds below ; another is the accretion of the sun-substance in the form of meteors, changed to gases in the atmosphere, and falling to the earth's crust in combinations of growth or chemical affinity, aided by atomic-supply through the direct rays themselves ; and the third is the union of the two causes.

37. It is plainly evident that the washing of elevations to lower places, will build no more than the parts to which such washings are carried ; and this would not account for an almost universal laying of strata over the entire globe, even to expanses now under the seas.

38. The third cause is doubtless the true one ; namely, accretion from the sun, and distribution by the aid of moving water ; thus showing a magnificent plan in the development of the surface for the purposes of sustaining life.

39. That there are layers of material about the sun may be proved in various ways ; but that these differ from each other is only an inference. That they do differ in appearance is known ; and in action also ; but the latter may be the cause of the former.

40. The changing conditions of the earth's crust may afford some aid in determining if the sun is unreeling different natures and thus producing the different periods through which the earth is passing, and has passed for these many æons.

41. That the earth and all its life are dependent upon the sun there can be no doubt. Even the coal we burn is but the heat and light of that orb, caught a long while ago and imprisoned in the strata of the earth, to be exhumed by man in after epochs.

42. The fund of matter is not the only fund that gets its supply from the sun. The vitality of all life is born of the same source. The tiny flower lifts its petals to the all-glorious giver of growth, and drinks in the soul of its existence as a child drinks its sustenance from the loving hand of its parent.

43. Man basks in the sunlight, even when he walks beneath the clouds; for where there is light there the rays have penetrated. His food is all from plant life, even though it comes from meat, for meat is fed upon vegetation.

44. Every cell of past growth, from the least to the greatest life, has carried in its bosom the direct vitality and guardianship of the sun itself.

45. It is therefore clearly proved that the earth's development is absolutely inseparable from the sun's influence. They are so intimately associated that they may be called identical in every respect.

46. The changes that have been wrought in the unfolding of the various epochs of the past history of the crust of the earth, have been widely different, each from the other; yet have received their sole impulse from the sun, unless the direct hand of the Creator has shaped every step through the vital agency of the sun; and in either case the process is the same.

47. It is either true that all the possibilities of the many future changes were entrusted to the earth itself at the start; or else to the sun at the start; or they have been added since as each epoch has been unfolded.

48. If the earth at the start contained all the powers of its future long line of development, it has unfolded them by its inherent energy.

49. But having no inherent energy except as it is imparted by the sun, the conclusion is a sound one that the sun is the cause of it all, though acting as a minor cause under the controlling mind of the Creator.

50. Each loss of the sun in the past has been attended by a gain on the earth.

51. Each gain on the earth has shown a marked change of purpose and of the influence at work causing that purpose.

52. If the sun's loss and the earth's gain are attended by periodical alterations in the character of the purpose being worked out, it is fair to presume that the sun is an orb of layers, each being unreeled as the new epoch appears.

53. If such a conclusion is tenable, the sun holds the secret of the next change in the life of this planet and of its inhabitants.

54. If it is not tenable, it is nevertheless true that the influence of the sun must furnish the vitality and the mental power that shall prevail in the coming epoch.

55. The sun gave the earth, one hundred million years ago, nothing but rock ; then, as the accretions and washings presented a new condition, the sun gave a low order of vegetation, the primitive nature of which is seen in the limestones of the lowest geological period of the crust.

56. In the opening of time, the sun gave either the fact or the impulse of the fact, it matters but little which, of a higher life ; and the period of primitive animal existence appeared. It was vegetation raised one step in the plan of progress.

57. As time rolled on, the sun or its impulse gave birth to mind ; for the life of the brain is part of the light of the sun.

58. The next natural change must be in the line of the tendency of man ; for the reason that man is the highest exponent of the divine purpose up to the present time.

59. As man is superior to the brutes in his mental qualities, so that limited division of man which is superior to humanity as a whole, must furnish the key to the next natural change.

60. That limited division of man which shows a superiority to the mass and bulk of humanity, is the sub-conscious faculty.

Life, through man, reaches upward to God.

This is the 657th Ralston Principle. It is the law of immortality. To understand its full meaning, every preceding page of this volume should be carefully read and thoroughly understood. Nothing can be omitted. The proposition set forth cannot be maintained by a safe demonstration if we start from the present ; although there are facts enough in the workings of to-day, and the clear hope of a better condition, to warrant a faith as strong as a rock that humanity is tending Godward.

When, however, we go back to all the long story of the past and see the strenuous efforts made at every turn of the hand of nature to reach toward man, we are able to see in every step of the way a definite purpose to attain all that is possible to be acquired. It can be said with certainty that fate will not stop

short of its fullest prospect. The facts of the past are giants. They leave no doubt as to the intention of nature to go as far as it can. It is not a question of whether the ascent of life will proceed further ; but how far ? We can safely rest in the bosom of absolute certainty that the earth and its inhabitants will go to the end of the track. Thus we stand face to face with these conclusions. First, we are on the moving train, and we cannot see the end of the track ; therefore there is progress ahead. Second, wherever and whatever may be the end of the journey, some portion of existence is sure to reach it. Third, special design is at work uplifting man. Fourth, special design is the sure indication of a Supreme Mind directing this uplifting process. Fifth, such Supreme Being is able to carry this process to its end. Sixth, the power that has exhibited the wonderful workmanship in all the succession of steps thus far taken in the millions of years that have elapsed, through which there has shone a sublime purpose stretching onward to a fulfilment of the loftiest conception, will not end this progress with so imperfect a being as present man. Seventh, the goal to be reached is a state of perfection, in earth and in its life. To this we will recur a few pages hence.

[658]

The outward layer of the sun was matter.

This is the 658th Ralston Principle. It represents one of the facts in the composition of destiny as shown in that of the sun. We might leave the subject at this place, and simply say that the proposition is probably a true one ; but that there is no other proof of it than the condition of the earth previous to the time of the life-epochs. By the latter term we mean the periods when vegetation and animal life began their successive growths. It would not be fair to our readers to drop the matter with this doubt hanging over it. As far as we can judge it, there seems to be a certainty in the principle stated. Yet we admit that scientists have not taken that view of the formation of the earth. They believe that the crust is the same now as always ; although it is not the same in fact ; but they account for vegetation and animal development on the theory that they have evolved. The difficulty of such theory is manifold ; while the principle of sun-supply is simple and direct, and coincides at once with the elevation of all creation in this planet and the clearly expressed purpose of God

to produce the results now in sight. Evolution, in its real nature, must be something out of something ; but the material to be employed cannot create itself, the impulse to act cannot be evolved, and the goal to be reached can neither be an accident nor an invention. Thus, at its very best, evolution is merely an agency. It is the fire that changes the dough to bread ; and herein we have an exact illustration of the law of evolution as stated by Darwin and others. The fire is evolved from combustibles, it heats the dough, and bread is the result. Fire is an agency. It is the impulse of that evolution ; but it did not create the fire, the match, the fuel, the dough, the oven, the cook ; it did, however, evolve the bread. The loaf may revere and worship the fire. In such a sense man may be said to be evolved ; but evolution did not create the earth, the rock, the sand, the vegetation, the air, the flesh, the cell, the light, the warmth, the Creator, nor itself ; and yet all these are necessary to the processes of evolution. We can then see how little and useless it is when left to its own conceit.

If **any single or combined agency** can produce man, mind, soul, nerves, muscles, body and all, from a rock, then that agency is a Creator, a divine and Supreme Being ; and that is all that God is. If evolution can do it, then evolution is God, and we are His. Whether Darwin is correct or not, it does not matter, for his theory only confirms the existence and omnipotence of God. What we say is this, that evolution of itself cannot create anything. It may act as the changing agent, but never as the supplying agent. It may have made the way easy for the steps of progress to have passed from one to the other ; but it never could have supplied mind to a tree, nor the reasoning faculty to a fish. Let us see what the scientists do admit ; then it will be easier to locate the area of doubt. In the first place, they agree one and all that the sun has been the necessary attendant of the earth in all its growth ; they agree that no life, mental, electrical, physical, vegetable or chemical can exist without the direct and even persistent aid of the sun. They admit that the present chemical elements of the earth and of the sun are the same in kind and in character ; thus showing a concurrent relationship between the parent orb and its child-planet. They also admit that the earth, holding just as close a relationship one hundred million years ago as it holds to-day, was a rock globe, bald and devoid even of vegetation. With these admissions, we find ourselves face to face

with the alternative of believing that the life was present, but dormant, at that time ; and that it took nearly fifty million years for it to wake into action ; or else, of believing that it had not yet been imparted to this planet. The latter is the only true theory. When we consider that the sun is contracting at the rate of two hundred and fifty feet per year, and that it will be exhausted in about eight million years more, we cannot readily believe that man came on earth in the form of matter one hundred million years ago, and has been dormant until within a few thousand years. The claim is unreasonable ; therefore we consider it proved, as nearly as proof is possible, that the interior of this earth was built of the outward layer of the sun.

[659]

The second layer of the sun contained the impulses of the vegetable kingdom.

This is the 659th Ralston Principle, and carries the second of a series of five laws relating to the unreeling of the sun's forces. The proposition is neither denied nor admitted by scientists because their attention has never been called to this line of action. It is, however, possible to so state it as to compel acquiescence in its truth ; for instance, if we should re-word the matter thus : The development and growth of the vegetable kingdom was directly impelled by the sun ; no doubt could be raised as to the truth of it. The only question is, whether the sun emits the same impulse age after age, or changes and the earth changes with it. That the earth has changed is true ; but are those advances due to the earth, or due to the great parent orb that feeds the earth with all its vitality ? It would seem reasonable to suppose that growth here would respond to the influence of the cause of growth. It does not seem scientific to believe that, if the sun's impulses were the same at the beginning as now, so long a lapse as fifty million years would have been necessary for bringing even the lowest life into being. A few thousand years would have been sufficient.

[660]

The third layer of the sun contained the impulses of the animal kingdom.

This is the 660th Ralston Principle. If we were to state it

thus : The development and growth of the animal kingdom was directly impelled by the sun ; the proposition would have the ready acquiescence of all persons familiar with this branch of science. No one disputes the fact that the solar orb is the controlling master of this system or group of planets ; nor is it in dispute that all animal life obtains its vitality from the sun. As we were once a part of that king, and as this earth enters into the composition of our bodies, so is it true that we are of the same substance as the sun ; the only question being as to whether it was all rolled out as a mass at one time and left to develop itself, or whether it has been sent to this orb as needed and as used. In either case, it is undeniable that the impulses of growth have been successive ; and herein our principle is fully sustained.

[661]

The fourth layer of the sun contains the impulses of the mental kingdom.

This is the 661st Ralston Principle. It represents the present régime under which the earth is moving. It seems that the mental and the electrical are closely intertwined in their relationship ; and from this it may be assumed that we are living in the electric-period of the sun. It is very likely that lightning was unknown in previous epochs ; or, certainly, previous to the advent of the warm-blooded animals. No evidence of the havoc of lightning can be found in the purely vegetable era ; and it seems impossible for the cleaving of trees to have occurred then as now without leaving some trace of it in the strata. Mind has dwelt on earth for many thousands of years ; long before the Caucasian era ; but it never appeared until the erect biped was brought into being. The brute-savage had mind ; so did the barbarian. The yellow Mongol, the red Indian, the brown Malay and the black Negro, were all on earth and thriving at the height of their supremacy long before the white Caucasian appeared. In that gradation of change which accompanies even the most decisive steps, the mind of to-day had its heralding in the mind of the barbarian and the savage ; so that the influences coming from the sun have been ripening in this, the period of mental supremacy. But it is a defective era, for mind is not a perfect form of life. It is man, lacking the ideal. It is the angel, lacking completion.

The fifth stage of the sun's disclosure will unfold the ethical kingdom.

This is the 662d Ralston Principle, and bears upon its mission the truth of the new epoch. We use the term ethical as meaning perfect, in the sense of honest. That which is imperfect lacks integrity, and integrity means completeness, as integral means whole. Before we should prove the principle, the fact of a new and ethical era should be established. This we promise to do in this chapter. For the present, let it be assumed that there is to be such a new period, and that it is to be of an ethical or honest character. Starting, then, with the assumption, we must find a major cause and a minor cause of the change. The former is God. The latter we propose to prove is the sun.

In the first place it is acknowledged that man, the earth and the sun, were once all one mass, mixed and intermixed together. How they have separated is not of so much consequence as the fact that they have separated. That is true, no matter what theory we accept. The nebular hypothesis conveys the same lesson and tells the same story; but its serious objections compel us to reject it. By its relation of events, the whole solar system was a gaseous vapor which was intensely heated; the condensing of which caused the sun to form as a molten mass, or gaseous globe, and throw off the planets. The fact that the sun is now in part a gaseous vapor of great density, denies the nebular theory; and it is opposed by the other fact that the sun is losing its bulk while the planets are gaining. Nor could it be true that the orbs that receive their life from the sun are co-equals with it. The latter has always been a giver of matter and vital impulses; the former have always been recipients. The only true theory is that which accords the sun as the giver from the start; the first and only orb of the system, from whose rays the atoms of matter have been collected in space and resolved to planets. Here are the two opposing theories of science; but, strange, to say, no matter which is accepted, man is acknowledged to be part and portion of the mass from which the sun and earth are made. Our bodies are a part, then, of the sun. Our vitalities, our minds, our everything, are taken from the sun's mass. It is not unreasonable to ascribe to that orb the parentage of all we are and all we hope to attain from what we are. There has never yet been one fact adduced to

show that any other influence than that of the sun has played any part in our production, sustenance or prospective destiny.

We have agreed to admit for the sake of the present position of our argument, that there is to be an ethical era, leaving the proof of that to subsequent pages. Those who follow the faith of their religion defer the time to the hereafter; and the place to Heaven; so do we. They do not know where Heaven is; neither do we. Probably God does not know it by that name. If, however, there is a Heaven, it must be somewhere. If it is somewhere, there is no reason for its being away from God's handiwork. If it is in the realm of His handiwork, it may as well be on earth, or in the sun, as in some other planet and some other sun. If any person thinks that our own sun was made to furnish heat and material for this earth, and then cease to do so at that time when imperfection stands at the threshold of perfection, he is mistaken. The pail of rich milk may be overturned by the kick of a vicious cow, and its contents lost just as they are complete; but the only kicker in the solar system is the power or personality that is called the devil, and God is fully able to cope with him. So it may be asserted as a fact that our own solar system is to work out the glorious end of its destiny.

All we are seeking to maintain at this juncture is the intention of the sun-family to go on to the goal. The best proof of the future is the past, especially if that past has enacted an ascent and kept consistently to its purpose. Here are rising planes of progress:

1. The earth has steadily improved in its condition through successive steps of ascent.
2. Life on the earth has steadily improved in its condition through successive steps of ascent.
3. The human species has steadily improved in its condition through successive steps of ascent.
4. The sun's influence has steadily grown more ameliorating and suited to the ascent of the earth, of life and of man.
5. The sun has, therefore, shown itself to be an orb of evolution, in the sense that it has proved itself to be both progressive and improving, although undoing itself.

We have said that the past is the best proof of the future; take, then, these ascending planes of advance, and see what they indicate. At first glance we see the harmony of sun and earth

working together ; for as the earth reached upward toward vegetation the sun adapted itself to the effort. It was a hotter orb than it now is. Until its heat was lessened no planet could live. The diminution of that intensity at once showed the purpose of the sun to change in order to assist the development of the earth. But, it may be claimed, the latter blossomed into life because the sun's heat was lessened, not because the sun intended to aid the earth. This argument will not do. There was special design in both ; and the sun permitted the earth to develop its life by decreasing its own heat and, at the same time, supplying the very energy and vitality that made all life possible. So the sun's change was a part of the scheme and was operated under the law of special design. This planet was the waiting field ; and bent its every turn toward the purpose which lay in the chambers of the solar palace.

Things are not made for nothing. There is not a useless atom in the whole amphitheatre of the sky. The moon is not an idle orb. The sun itself, wearying with an endless round of cycles, will finally be uncovered ; and the time is not far distant when we consider the enormous lapse of ages in comparison with the years that remain. Eight millions are many to us and few to eternity. They will go as easily as a summer breeze that floats above the treetops and idly drifts to its home of rest. When the fire circles that blaze around the sun have died down to the red glow of death, that mighty orb will yet serve the purpose for which it was created. In the meantime the race, now six thousand years old, will be modified under speedier changes.

[663]

Each advancing period is shorter.

This is the 663d Ralston Principle. It represents a law exemplified in a fact. There is some reason for believing that each new period is of about half the length of its predecessor ; but this is only approximately true. Thus the first geological era is supposed to be about fifty million years in length. It may have been much more or much less, though the latter is regarded as quite improbable. Geologists say, in a general way, that the first period is equal to all the others put together ; and that the second is equal to all its successors put together. This would make the second about twenty-five million years in duration ; the next about twelve

million ; the fourth about six million ; the fifth about three million ; the sixth about one million ; and so on. This gradation of change is not sustained by geological information ; but there seems to be a tendency to shorten more than half.

For convenience's sake take the duration of the first period as sixty millions of years ; that of the second as twenty millions ; that of the third as six millions ; that of the fourth as one million ; that of the fifth as one hundred thousand ; that of the sixth as ten thousand ; and that of the seventh as unknown ; we come closer to geological fact, and having a steadily decreasing shrinkage. We are now in the sixth period under this plan, which is merely one of convenience ; and the fourth under the unreeling stages of the sun. The lack of agreement between the two is due to the fact that we made the sun-periods include two others of the geological. Thus the first rock epoch of each corresponded in duration of time ; next the vegetable ; then the third or animal period of the sun included the invertebrata, the vertebrata and mammals of geology ; and the mental sun-era is the now present psychozoic of geological reckoning. This is a proper arrangement ; as the animal kingdom has proceeded through each of the stages named. The invertebrata are the lowest ; the mammals the highest ; and mind the highest of the mammals. Each, of course, has its divisions.

TABLE OF ADVANCING STEPS.

| SUN-PERIODS. | EARTH-PERIODS. |
|---------------|---|
| 5. PERFECT. | 7. PERFECT. |
| 4. MIND. | 6. MIND. |
| 3. ANIMAL. | 5. MAMMALS. 4. VERTEBRATES. 3. INVERTEBRATES. |
| 2. VEGETABLE. | 2. VEGETABLE. |
| 1. ROCK. | 1. ROCK. |

The **invertebrates** include seven of the eight divisions of the animal kingdom. The eighth is that of the **vertebrates**. The **vertebrates** include **mammals**; **mammals** include **humanity**; **humanity** includes the **brute-savage race** that preceded the **yellow, red, brown and black races**, all known as **barbarians**; and at the pinnacle of creation as far as it has proceeded, the **white race** of our era. As this is the only division of **humanity** of which it can be truly said that **mind is master**, it is properly called the **psychozoic man**. In the accompanying tables the eye catches the mean-

TABLE OF THE ASCENT OF LIFE.

| Duration of time. | | Order of Ascent. |
|---|------------------------------------|--|
| Unknown. | ETHICAL AGE. 7 | PERFECT. |
| Possibly ten thousand years. | MIND AGE. 6 | WHITE RACE. |
| About one hundred thousand years. | BARBARIANS AND SAVAGES. 5 | YELLOW RACE. BROWN RACE. RED RACE. BLACK RACE. BRUTE-SAVAGE AND MAMMALS BELOW HUMANITY. |
| 1,000,000 years. | 4 | VERTEBRATES. BELOW MAMMALS. |
| 6,000,000 years. | 3 | INVERTEBRATES. |
| 20,000,000 years. | 2 | VEGETATION. |
| 60,000,000 years. | 1 | ROCK. |

ing involved in this uplifting of creation. It must be noted that the name of each advance is applied to the period that introduces its prevailing kind of life. Thus, in the rock period, we find the prevailing character of the age to have been rock ; yet, because rock is not mentioned in the higher periods, it must not be thought that there was none after the first epoch. So, in the second, vegetation was the predominant character of the period, having been introduced in abundance and prevailing throughout ; yet, after vegetation came on earth, it remained through all the ages that followed. Next came the invertebrates and others.

The higher the race the more limited in numbers it becomes.

This is the 664th Ralston Principle. It is a fact of value and should be studied carefully in order to be duly appreciated. We may commence, if we please, at the lowest life of all ; even below the animal kingdom. This is vegetation. It outnumbers all the members of the animal kingdom more than one hundred to one. In the under rank of animal life, we find the invertebrates. There are eight divisions in the animal kingdom, yet seven of these are invertebrates. Coming up the scale we find that mammals are comparatively a small part of all vertebrates ; there being four in all : fishes, amphibia, birds and mammals. We may, therefore, say that the last named, or highest, are one-fourth in classification, although much less in actual numbers. This dwindling is significant. Of all mammals, humanity is but a small part ; being one of fourteen divisions according to some scientists ; and one of 150 families according to another system ; and one of over three thousand species of mammalia. Of all humanity, the Caucasians are in a small minority, having less than one-fourth the numbers of the yellow race alone. The true, unmixed whites of to-day are even less ; and we have shown that their descendants die out in a few generations. Hence the tapering goes on. If the future is proved by the past it is certain that the white race will not all prove qualified for the ethical period.

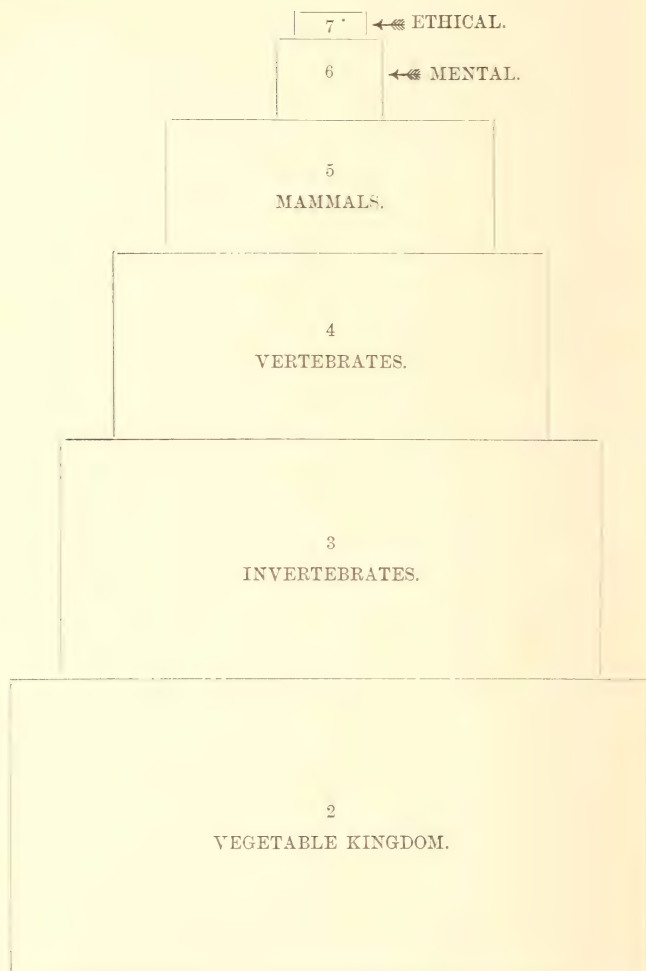


TABLE OF COMPARATIVE NUMBERS, OR BULK OF LIFE IN THE
VARIOUS PERIODS.

Why this decrease of bulk is ordained is difficult to see except in the lower scale of life. It is right that vegetation should outrank in number and extent all the animal kingdom ; and it may be a wise provision that the invertebrates should outnumber all the rest of the animalia, seven to one ; but even here it would seem that the noblest species and the noblest type should overwhelm all else. There is some reason for it, that is not easily recognized. It may be that the reduction is to go on beyond the next or seventh step ; but we are satisfied that creation ought to reach perfection then in its chosen class. Of course, it is not to be assumed that perfection is a term applicable to all life ; for it is plainly evident that a limited class only are moving upward.

If the tapering goes on at the rate already seen, there will be about three per cent. of the white race pass into the ethical era ; providing that is the final period. Yet, suppose there are further epochs to follow, with the reduction in numbers still going on ; the result must be a race of gods ; and it would bring existence up to a single being, if the process did not cease. Is it possible that God Himself is in the better part of mankind, working up and out, intending finally to emerge as the great goal of all this creation ? Such must be the destiny of life if there is not a limit somewhere in the steps to be taken, and the tapering of the existence that will occupy them. It is simply stating the sublime proposition that God is creating Himself. The thought is great enough, but not warranted unless we conceive an almost endless succession of periods in the future. If creation is purposeless, there is nothing to argue and nothing to live or die for. If it has a purpose then that design should be discovered by the rules of reason rather than sentiment ; and the only conclusion that can be reached by the rules of reason is that the uplifting of life is intended to place some race, either this or another, on the plane of perfection, after which the journey of progress must end.

The ethical kingdom is heralded in man.

This is the 665th Ralston Principle. It recites a law that has been struggling to come to the front for the last six thousand years, or during the time of man's existence in Caucasian supremacy. No exact time can be fixed. While all reliable evidence points to sixty centuries as the probable length thus far of this

mental era, it may be a thousand or more years longer. It cannot possibly exceed ten thousand years. For convenience we say six thousand. In our table of the *Ascent of Life*, in this chapter, we place the time as probably ten thousand years; and this is prospective as well as retrospective; yet that time may be but six or seven thousand years. There is no way of telling unless one is an Adventist, in which case any date that suits the requirements of the soothsayer may be figured out to perfection.

During the past six thousand years there has been brewing in the nature of man the heralding spirit of the next era. This is seen chiefly in the workings of the sub-conscious faculty, mentioned in the beginning of this chapter. That which is truly sub-conscious is mental evidence of the soul. By the word soul we mean that which stands for the future life, if there is one. The real soul is not present in this body, except in embryo; but its herald is a part of our present existence. The immortal part of us must be born after the body dies, yet such birth is but a metamorphosis based upon its embryo in this life. There are certain proofs of these propositions that may be advanced at this time.

With an ever ascending plane of existence and an ever ascending plane of conditions ripening to receive it, we naturally look inward to see if there is anything in the nature of human life prepared or preparing to meet the next step. If so, then creation is working in harmony through all its details. If there is nothing in man that is fit to meet the higher life ahead, then there is no other source to which we may look, and the whole planetary purpose is a failure, dismal and wretched. As God does not fail, and cannot fail, it is impossible to assume that there is nothing in man, the highest and the only high grade of life, that is preparing to meet the new conditions. The question remains, therefore, what is that which is struggling Godward in humanity?

The answer to the question just asked is found in the evidences of the sub-conscious faculty which is present in certain persons. As each ascending rank in the scale of civilization has diminished in numbers or bulk; so we may expect to find the evidences of a still higher life limited likewise, and in a small minority only among even the Caucasians. Man, and under the term man woman is always included, is a composite being carrying in his make-up all the divisions of existence. He is vegetable

in that, apart from his mind, the functions of the vegetable kingdom are carried on without his direction. These are digestion, circulation and respiration; all belonging alike to plant and animal; and never absent in any species of either. Man is physical in that, apart from his thinking mind, the functions of the lower brutes are carried on under the control of the cerebellum or automatic muscular brain. He is mineral or rock in his bones, hair, teeth, nails, and pigment or coloring matter. He is human in that he thinks, reflects, reasons, feels, and enjoys life. In these respects he is unapproachable by any of the lesser animals. The only semblance to pleasure in the latter is seen in their play; but this is indulged in, under their instincts, for the purpose of developing their muscles for future help in getting food. He is out-played, out-run and out-worked by animals below him; because playing, running and working are more physical than mental. In departing from the physical, he ascends through the mind toward the ethical.

It is perfectly proper to speak of the embryo of immortality as the soul, even before death. So we continually hear it said that man has a body, a mind, and a soul. There is no other term to use. To condense it into soul-embryo would be no improvement, even though it be the fact. A noted physician declares that there is no soul, for there is no evidence of any life except that which is expressed through consciousness. He cites the case of a man asleep, or one stunned by a blow. Here is a body so helpless that it cannot save itself. If there is a soul, why does it not protect the body at that time when it most needs protection? A strong man asleep in a burning room may easily escape, if his soul will wake him up in time to be warned of the fire; but no, the body locked in the embrace of weariness sleeps on and is destroyed. Yet the only part of him that was asleep was the mind or brain, through the demand of nature for rest. The medulla did not sleep, for the functions of breathing, circulation and digestion are all active. Why did that soul allow him to perish? Was it asleep too? Why should it rest, unless it was wearied with the mind? But it had no work to do, and its need of quietude is not of the same character as that of the mind. If the soul is co-extensive with the mind, then it is that and no more. Any argument that can be produced that tends to establish in the life of a man a full fledged separate entity, or a complete spirit life, or a

being already endowed with the functions of existence, is an argument in favor of mortality for all, with no hope of future existence. You must select one of two theories: either that immortality of our present life is attained through the birth of a soul after death, in which case there is no soul now; or else, if there is a soul in this life, it is dependent upon this life and ends with it. The ease with which death comes in sleep from dangers that could be easily averted if a soul were present to awaken the sleeper, is absolutely positive proof that what soul there is, is completely subservient to the body; and this is all we claim. It is not that being which is ready for an endless existence.

666

The soul-embryo is the highest expression of human life.

This is the 666th Ralston Principle. It represents that plane of earthly creation which is the ultimate attainment in this world. It is the dividing line between immortality and nothing; for if it is not true, then we all go down to death, to join the several funds, from which some other individuals will emerge with our composition rearranged in other forms; so that, if we live again, we shall not know it. Here are the propositions:

1. It is certain that a new period will dawn ere long upon this earth.

2. It is certain that a perfect race will, in that new period, occupy this earth.

3. That perfect race will either come out of this by evolution, or will be made up from a portion of this, by metamorphosis.

4. If the perfect race is to be evolved, then all who die are restored to the funds of matter, vitality and intelligence, to remix and be lost in their identity; in which case to live again is to live without knowledge of having previously existed.

5. There are many who believe in this mode of restoration; although it does not explain how any one individual may attain immortality.

6. It means annihilation for the present body, mind and soul; and for that reason it shocks the whole fabric of hope.

7. The metamorphosis of the embryo into an immortal being is the only process whereby eternal existence is possible.

These thoughts may not sink deep enough into the

nature of the reader who skims off the surface of the problem and attempts to absorb it as the whole matter. If there is time to re-think on these propositions, and to examine them in the light of the best claims that may be advanced for the solution of the greatest of all questions, it will soon be seen that there is no other outcome. An immortal soul, grand and sublime as that which we are told is lodged in our body, is a very weak and stupid piece of existence, if it is with us now. It is of no use to the body, for a horse has more sense in eating and drinking than we have. It is of no use morally, for the lowest brutes have never committed the sins and cruelties that the human race has been guilty of. There is no higher expression in human life than the soul-embryo; and it is as helpless as the child-embryo in the womb of its parent. On no other ground, and by no other reasoning, can we account for the degradation and deviltry of humanity. The 666th Ralston Principle is, therefore, the most merciful of all our laws.

A new period, a perfect race, and an ethical kingdom are the three prospects for our fallen hopes; and no brighter inheritance can be offered to any child of earth. Let us look at this trinity, and see what it means:

A NEW PERIOD

is coming in the next advance of the earth's condition.

A PERFECT RACE

is coming in the next advance of humanity.

AN ETHICAL KINGDOM

will take the place of human government; and this kingdom is already heralded in man.

The existence of the soul-embryo is discoverable.

This is the 667th Ralston Principle, and represents a law in which is embodied man's opportunity. While more will be said on the subject in a subsequent chapter, it is important to look at some of the proofs in this. There are many small tests of the existence of the soul-embryo; and a few great ones. In the first place, we must not look to spirits for proof. A spirit, properly speaking, is the physical vitality of the body, and may be transferred by a thought, in the method already suggested. When we see a ghost we see this physical vitality through a mental picture. The most absurd claim ever advanced is that which asserts this

film of the mind to be an evidence of the soul. In the second place, we must not look to physical forces for proof. The so-called occult rapping, sounding, touching are offshoots of the force of the nervous system, and find lodgment in the brain, where only can touch or sound be recognized. In the third place, we must not look to our fears or our hopes for proof; for these are attributes of the lowest animal and highest mental natures.

Soft sentiments are sometimes mistaken for the expression of the soul. When we part from a friend, say in the death-chamber, we weep bitterly. The loss seems irreparable. Clouds hang over the home and all the land like a pall so dense that it seems as if it can never lift. This is human and it may be animal; for there are many species of the brute creation that suffer at parting. The bird grieves for the loss of its mate; the dog is capable of suiciding upon the grave of its master; and through many of the species there is the same evidence of human sorrow that we see in our own race. But when better days come, the friend is forgotten, except as a duty, and there is nothing more than the human in the sorrow expressed.

We must look deeper. The friend is dearer to us than life. Death comes. Memory will not down. Day follows day, until they flow into years, but respect gives way to love, and love to cherishing; for, through storm and sunshine, the grave is never neglected; through success and its smiles, through the hurrying of life and the weariness of its turmoil, there is time to be found for living over again the happy days when parting had not severed the tie of affection. Herein sorrow is the cloud on which is stamped the rainbow of the soul. A wife dies in the arms of her husband. To him she is the ideal of the universe. When the lids are closed, the form arranged, and the early preparations for laying out are completed, he does not tip-toe out of the room to mourn in decency in another part of the house; he even shows more affection than the dog who refuses to leave the body of his dead master; he will not part company with that cooling corpse because he believes the soul has gone, and all that remains is cold clay; he lingers there because the cord of love, held steadfast through a life of mutual worship, is still strong in the shadows of life's night. Sordid fear does not drive him away when the half-dark room is palled in the spirit-visiting hours; nor does the touch of the cold flesh, stiffened in the rigors of death, cause him

to shrink in horror. It is still his wife. He finds time to visit her grave, to invite the sad flowers to grow there, to protect it from the ravages of time and weather. On the wall of his home, her picture faces him daily ; in the locket or watch-case, the same features that bore him sympathy in life are gazing at him in the hours of labor or business. On special days he garlands her portrait in flowers ; and the anniversary is as holy to him as the tenderest memories of love can make them. Despite his family cares, his growing children and their need of woman's nurture, he has no thought of marrying another. His passion, his nature, his convenience, are all curbed beneath the heel of a manhood that soars far above the animal and mental division of his body. The man who loves his wife and who marries another is soulless. The woman who loves her husband and who marries another is without that faculty which denotes the divine in human nature. There are many such in the world. One who has married out of love, owes a duty to self and to God to undo the alliance and find the true counterpart of the soul. Wedded life, maintained in happiness, is typical of God's union with humanity.

There are evidences of soul-embryo in the higher sorrow that follows the death of a child. The animal grieves, sometimes piteously, for the loss of its young ; but memory is short in such cases. The human mother becomes frantic when her babe is covered by the sod ; and each shovelful that falls over its body is like wrenching the strings from out her heart ; yet time mellows the grief and the fact that she once had a little child that died is substantiated by reference to old records. This is animal and mental love, but the soul-embryo is not visible in the wild demonstrations of suffering. The man who wrote the little poem which we incorporate in this chapter, was of that higher type of life that indicates the possession of the soul-germ ; and those who are touched by the ethical power that is hidden in these lines of Eugene Field, must be of the same type also.

The little dog is covered with dust,
But sturdy and staunch he stands ;
And the little toy soldier is red with rust,
And his musket molds in his hands.
Time was when the little toy dog was new,
And the soldier was passing fair,
And that was the time when our Little Boy Blue
Kissed them and put them there.

"Now don't you go till I come," he said,
 "And don't you make any noise!"
 So, toddling off to his trundle bed,
 He dreamt of the pretty toys;
 And, as he was dreaming, an angel-song
 Awakened our Little Boy Blue—
 Oh, the years are many, the years are long,
 But the little toy friends are true.

Ay, faithful to Little Boy Blue they stand,
 Each in the same old place,
 Awaiting the touch of a little hand,
 The smile of a little face.
 And they wonder, as waiting these long years through,
 In the dust of that little chair,
 What has become of our Little Boy Blue
 Since he kissed them and put them there.

There is soul in the poem, but it cannot be discovered; it must be felt. To him or her who has the soul-embryo, the reading of these lines aloud in the loneliness of retirement, will open the portals of the ethical kingdom, and the whole nature will be outlifted from earth, as this soul-part of humanity seems to speak. No surer test is needed than this simple but sincere poem. Another means of making the discovery is in the real character of the heart as to honesty or dishonesty. Policy, education and training make most people honest in the ordinary details of life; but there is an inherent integrity that cannot apply to this psychozoic period, for it is the era of imperfection, and integrity means perfection; and both mean completion. The next is to be the age of completion, and consequently of perfection and integrity. There are, however, in the human family many men and women who are neither dishonest nor stupid. They can tell no lie, for it is to them a meanness to state that which is not so. If a falsehood were possible in the universe, the machinery would fall apart, and chaos result. A fact is a thing, an existence. To think, or act, or declare to the contrary is a denial of the thing, the creation, the Creator. Let honesty once control the human heart, and religion would lay its jewels at the feet of God, returned for lack of employment. Rising above the towering citadels of the noblest creed, above and far away from the codes of government, the restraints of law, or the dictates of conscience, is that sublimest ideal of immaculate whiteness, the honest man.

He is in touch with all creation, for he and they can utter no lie. He is conspicuously in the minority on earth to-day ; but he exists, and holds in his hand the scroll of his immortal inheritance. Honest men and honest women are the only beings who are in touch with God.

We might enumerate other evidences of this germ of the new kingdom, but other pages will be devoted to their consideration. In the aspirations of poetry ; in the clean and pure revelings of the mind through the fields of inspiring literature ; in the associations that are strengthened by unselfish affection ; in the ambition to do good in the world and to uplift mankind ; in the sacred study of the moral demands of that which we call the soul ; in the fixed resolution to do better for the sake of being better rather than for gain or ease of conscience ; in the love of the beautiful, the true and the pure, as types of our best guiding influences ; in that overturning of the heart which buries evil and resurrects good ; and in all that counts for improvement in its loftiest sense ; we see evidences of the *soul-embryo*, whose conception, occurring in this life, breeds the man immortal.



CHAPTER XXVIII.

A BATTLE IN THE SKY.

668

HUMAN life is a struggle out of devil-blackness.

This is the 668th Ralston Principle. It is not a pleasant one; but a fact must be handled as a fact, if it is a part of the chain of evidence in an involved matter. It might, at first glance, seem unnecessary to go into the realm of blackness for material to prove the existence of a realm of whiteness; but, as we proceed, the necessity for this plunge will become apparent. Our black chapter deals chiefly with the imperfections of humanity as consistent with the psychozoic period; the present chapter will go deeper and search for the cause of all progress.

Where hell is and what it is, might prove an interesting topic for discussion; but even its existence does not concern us in this connection. The dictator of hell, the devil, is not to be left unconsidered; for there is too much evidence of his presence and his workmanship, to discard the question as immaterial to the issue. If there is a cause for all the progress of the past, we should endeavor to ascertain its nature, and its bearing upon the prospects of the future. Two questions confront us:

1. Is there a devil?
2. Is the devil a person or a power?

We make bold to say that we will prove quite clearly in this chapter that there is a devil; and we shall not circumlocute in this effort. Opposed to the belief in such a being or power, is the sentiment of the softer part of inexperienced mankind, who venture to hope that there is not, and consequently find some reason for so believing.

The cold-blooded scientists look into the plain facts of creation, and give no attention to the colorings of those facts; hence we are told that nature is rough, that her elements are merciless, and that crudeness has marked with blood and torture the struggles of every species of life to maintain its hold on this planet. The claim is correct as far as it goes; but it is hardly an entering

wedge in the mass that proves the workings of a devilish purpose to make man suffer. One of three things is true :

1. Either that God is lifting man out of devil-blackness ;
2. Or, that the Creator is needlessly cruel ;
3. Or that man is drifting.

If the third proposition is true, then there is no God ; all nature is answering to some blind code of laws ; and some race other than our own will, under a steady improvement that is too patent to be denied, evolve a God ; for progress *ad infinitum* cannot stop short of that issue. It may be, after all, that we are agents only in the pregnancy of the solar system. This is speculation. We do not believe it for two reasons : first, there is no evidence to sustain the view ; second, there is an overwhelming mass of testimony against it. If the second proposition is true, then God is not a moral being ; for He has made humanity suffer untold and indescribable agonies since its first babe lay shelterless on the virgin soil.

Let us see if you believe the second proposition to be true ; that God is needlessly cruel. We know that His hand has guided our footsteps ; that His special care has made life possible ; but has this been done for our good or merely to gratify His curiosity ? In either case, if done deliberately, it has been done cruelly, wantonly, maliciously ; and these are severe things to say against the Father of our being. Perhaps they are not true. If they are not true, then the first proposition is true, that God is lifting man out of devil-blackness. Now there will come along the fly-away thinker who will declare that God is all-powerful, and must therefore be able to defy a hostile influence. This may be true ; if so, He is merely taking time to extricate man from the clutches of the enemy. But it may still be argued that God never permitted man to get into the clutches of Satan. If this is true, then it must follow that man is the offspring of Satan, and is being rescued by the divine aid ; for it is true that we are in the clutches of an evil power of the most diabolical nature.

[669]

God is not needlessly cruel.

This is the 669th Ralston Principle. It is a link in the chain of proof that existence is being lifted out of devil-blackness ; and it has the most important bearing upon the whole question of im-

mortality. Cruelty, of what seems a most needless character, is everywhere triumphant. It is found in every quarter of the globe, in every phase of life, and in every circumstance of earthly existence. By reference to an early chapter of this volume, it may be seen that the little child, whose life was essential to the happiness of a home that was consecrated to God, was ruthlessly tortured by the venomous sting of a malignant spider; the parents driven to insanity, and all trust in the beneficence of the Creator dissolved into thin nothingness. Now comes some thin-brained sentimentalist and explains this havoc by saying that the calamity was ordained to test the zealous confidence of the parents in the loving purposes of an all-wise Providence. Such explanations are drivelling nonsense. Their childishness bears the stamp of infantile credulity that does no good, even where they soothe. It is like polishing an abscess with sandpaper.

Cruelty may be discovered at every turn. The lightning and fire kill a hundred thousand people of this earth in every year, or one million in ten years. This is the least cause of death, yet its work accumulates in results. There are drowned on this globe each year over two hundred thousand people, and in some years five times that number. These are purely the accidents of nature. Poison destroys its quota; and it comes from the three great funds of earth: from rock, from vegetation, and from animal life. It has cost many lives to find what minerals are fatal to the body, and what plant juices kill. We do not know wherein danger threatens from insects, reptiles, or brutes, until the sacrifice has been made. The heat of the sun slays more than two millions every decade; and the cold is equally cruel, though in much less numbers. The drenching rains chill the vitality, and fatal maladies ensue. Falls from heights, suffocation, fright, collision, and a multitude of accidents from all conceivable causes are bringing death to even those whose influence is needed in the world. And yet these influences are all on the side of casualty and elemental heedlessness; they seem to be happenings that cannot be avoided. Yet a glance at the ingenious designs shown in the construction of the body proves that a Creator, having such power, would be able to wield it in averting the consequence of fire, lightning, water, cold, heat, gravity, poison, suffocation, collision, and other operations of nature, whereby life is wantonly destroyed. The fact that God does not spare us is proof that another agency is at work,

from which He is extricating us. If there is not a devil operating to do the world all the mischief possible, then God is needlessly cruel. The latter cannot be true, for the reason that a love divine shines afar off in the firmament, and its magnetism is drawing us toward it.

[670]

If there is a personal God, there is also a personal devil.

This is the 670th Ralston Principle. It takes the Bible at its word, many, many times expressed. It takes nature at its word, overwhelmingly expressed. Those who deny the statement, are the misguided men and women who are capable of taking any fact that appears disjointed to their belief, and remolding it to suit what they wish. They say if there is a personal devil, it is in the heart, and nowhere else; for where else could it be? The same is equally logical applied to the existence of God. If there is such a being, He is in the heart, for where else could He be? If the Creator has a separate home, or a place to occupy in space, it is just as possible that a devil may have a home and place of his own. It is not necessary to have a shape like the human body in order to be either a god or a devil. Shape may be left out of all consideration. What we do not know, we need not guess. There are two influences; one is good, the other is bad. The persons who explain everything, tell us that the good emanates from God and the bad from man. If this is true, then man must be the enemy of God, and not the offspring; or else the good that emanates from man has a cause. Everything must be parented. If the devil is only in man's heart, then man is the personal devil, and our principle is proved. If the devil has an origin outside of man, then there is a personality; and in either case our claim is sustained. You may decide whether man is that devil, or simply under the influence of another being; but you cannot say that other being is merely imagination. See what follows.

We have spoken of the heedlessness of the elements of nature, whereby millions go down to death without warning. We will now look at the malignant influences that are at work against the welfare of man; and the claim is made that every one of these is the direct malice of a personal devil. They are collected at random, and but a small number of all there are, can be presented

in this brief compass. Others you may collate at will, if deemed worth the while.

1. Pain is aimed designedly at the human family ; but only incidentally at other species.

2. Torture of the most excruciating nature is aimed designedly at the human family ; but only incidentally at other species.

3. Disappointment and mental anguish are aimed designedly at the human family ; but the other species are made incapable of suffering in this manner. Even where the savage animals devour other life as prey, a kind concealment clouds their pain by dulling the nerves through hypnotic influences. Thus, the mouse in the claws of the cat ; the bird about to be devoured ; the lamb in the clutches of the lion ; are instantly hypnotized by the flood of deadening magnetism, and the end is rather pleasurable ; but many a man, woman, and child, has gone down to the throes of death holding to the last the horrible tortures of physical and mental cruelty.

4. The crawling serpent answers no purpose in life. He lives in vain, and has no right to live. The deadly poison with which he is endowed does not serve to protect him ; it causes him to be hunted and destroyed, were he harmless, he would increase and thrive. So hideous is he in shape, appearance, action ; and so revengeful is the thrust that lodges its venom in the blood of an innocent child, that his existence cannot be explained except under our principle.

5. All the poisonous insects, the spiders, tarantulas and others, are not armed with the deadly venom as a means of self-defense ; as it invites their death. It gives them an unfair advantage in a conflict with the best of our family ; for, before they can be crushed in the brief battle, their fluid has laid its foundation for a death of prolonged and growing agony.

6. God never designed a course of procedure whereby an innocent girl, as sweet and loving as the best product of Heaven could be, is made not only to lose her life for nothing, but to pass through successive steps of anguish until the climax is inconceivably horrible ; to swell in flesh until the skin turns black and bursts under the pressure of the pushing volcano ; to parch with a thirst unquenchable ; to have every fibre torn apart a hundred times ; demons upon the mind ; burning irons hooking into the eyes and piercing the brain ; and a thousand nerves lacerated ; all for

nothing ; all unmerited ; all brought on by surprise, without the operation of a single law of life, upon the tender soul of a beautiful, innocent, lovable girl. And why? Because a despicably small and devilish insect, black and malignant in purpose, hideous in shape, hellish in cunning, is given the power, by a single thrust, a tiny prick, to lodge the wrath of his demoniac nature into the blood of the fairest flower in all the great garden of creation. Do you believe God made this fiend, and endowed him with that malevolent faculty? If not, then how came it? Things must have a cause. There is certainly a devil there. Sentimentalists tell us that the devil is simply a condition of the human heart. What condition of the human heart gave birth to the living asp, the spider, the serpent?

7. We have seen a man so badly stung by bees that he died in agony. Who gave the power of inflicting so great pain to so small a piece of life? It is not for self-defense, for it works the other way.

8. A porcupine has quills which are barbed. If these were intended for defensive purposes, their points would serve all the needs of such a demand ; but when the man who has been so attacked, or who finds himself with a few score of these quills in his flesh, undertakes to remove them, the barbs, arranged like fish-hooks, prevent their withdrawal. Every quiver of the flesh, every pulsation of the arteries, moves them ; and as they can move in but one direction, they go in, and in, and in, until they pierce the heart. Sometimes men have suffered through weeks and months of indescribable agony, from these barbed quills. Is the porcupine defending himself while the man is suffering? The fact is that such a faculty of causing pain is sure to bring death and not defense to the animal. But who would think of devising such cruel methods of attack? They hold all the inventiveness of the angel of arch-cunning, who is the demon of malice.

9. Who tells the cat to spring upon the breast of the sleeping babe, and there to inhale as the child exhales, there to exhale its own poisonous breath close to the mouth of the child when it inhales ; until it dies of suffocation? While the instances are rare, they are well authenticated. But the chief point is the intelligent malice, the wizard-like witchery, with which the animal proceeds to rob a useful life for one most worthless.

10. What instinct, or devilish clairvoyance, is given to the

cat that prowls about the house of the dead ; and holds it enchained by the hideous fancy of a spirit-separating corpse. If you will open the window under such circumstances, you will run the risk of meeting the changed face of this most treacherous animal, and there find the glance of Satan in the fearful hideousness of the eyes. The transformation is complete.

11. The dog, suffering from hydrophobia, is a danger to the happiness of those who fall his victims. There are physicians who deny that there is such a disease ; but they are always poor in practice, limited in purse, or sensational by design. The germ of hydrophobia is a bacillus, after the same order as the bacterium of tetanus, or lockjaw. We have collected proved cases of over six hundred adults and children who have died horrible deaths after being bitten by dogs. This suffering, and its alighting upon the innocent, are unnecessary and serve no purpose in creation. God never instituted them.

12. One of the saddest cases of death from the bite of a mad dog, was that of a beautiful boy about ten years of age. The dog was a large Newfoundland ; and had shown a vicious temper at various times ; but its brute owner defied public sentiment and refused to kill him. One day the animal attacked the boy in the yard of the latter's home, where he was innocently at play. After a few weeks the little boy was taken ill, and passed through the stages incident to the malady. The pretty face became distorted, the features were hardened and knotted, the eyes bulged out and seemed ready to burst with fire, the flesh swelled ; and the boy, barking like a dog, frothing at the mouth, rolling and screaming in agony, was kept for three days in this furnace of excruciating torture until death ended the unfair conflict. Who invented that venom ? Who made the design against human life ? God never did. He could not.

13. There are small animals and small vegetable beings that are instruments of the severest torture ; all unnecessary in the plan of creation. Science has been at work the last quarter of a century discovering them ; and they are now brought to light.

14. There is, in the soil, a certain bacterium that seems to have been created to destroy man's life by the most agonizing of methods. It is the tetanus bacillus. It produces lockjaw. One who has seen a death of this character will never refuse to believe in a personal devil.

15. The germ of consumption is at work now in millions of lives. The happiest of mankind fall before its slow malice. There is no need of its existence in the world.

16. The typhoid germ is another bacillus designed to attack the intestines and take human life. It is unnecessary.

17. Diphtheria is caused by a most malignant bacterium, as wicked as the cunning brain of revenge could devise ; and many are the millions that have fallen prey to its ravages. It walks in anguish, works in torture, and leaves behind it a wake of sorrow in numberless households.

18. Cholera is another germ, even more malignant.

19. The bacillus of the yellow fever is now known. It is, like all other germs of disease, an intelligent fiend invented to bring misery into the world.

20. Leprosy is a skin malady due to still another germ that will not be destroyed. The filthy and repulsive leper is an object of distant pity and loathing, made so by the design of a power at work against man and God.

21. Small-pox, and its varieties : anthrax ; boils, abscesses, tumors, cancers ; and a host of unnecessary ills ; are potent instruments of revenge ; not one of which serves any purpose whatever except to assail the health, the peace, the happiness of man, under circumstances of such aggressive pain that no power except a most malignant devil could have invented them.

22. At the time of this writing there is, not many doors away, a patient woman suffering from a cancer in the breast. Its tentacles spread in all directions, shaping the fearful scourge like a tarantula ; and their roots are deep and secure. If the cancer is cut out, any one root or part remaining is sure to renew the evil ; and to cut out the roots would destroy the life of the woman. She is near death. For the past three years her sufferings have been all that mortal being could endure. Now so far advanced is its power over her, that she cannot lie down. Her life is spent sitting in agony, standing in torture, and walking in horrible anguish. Still that malignant cancer clings relentlessly to her flesh, and is deliberately delaying its fatal stroke in order that her sufferings may be prolonged to the last hour of pain.

23. There are poisons lurking in food ; there are poisons in vines and flowers ; and poisons in the fluids and solids of earth ; that have laid low many a life.

24. If man seeks to raise his own food, and he must do it or perish, the devil attempts to choke them with weeds, or to destroy them by insects. Nearly all fruits are prey to these influences; and the more the quality is improved, the more it is attacked by enemies. We see this in the blighting of the pears, the mildewing of the grapes, and the premature loss of apples, plums, peaches, apricots, and other kinds, through the sting of insects that serve only to do injury.

25. Fields of potatoes are sacrificed to the ravages of special enemies, unless a constant fight is carried on to protect them.

26. The same may be said of everything of value in the lists of foods for man's use. Armies of grasshoppers have plunged many a section of the country into the horrors of famine by their unmeaning assaults on valuable bread-stuffs; unmeaning unless there is a personality of evil at war with God and man.

27. Look back to the time of ancient Rome during the centuries of her splendor when the millions of Christians were driven to the catacombs, or living dungeons dug in the clay of Italy, where they suffered and perished. Think of the damp homes; the gaunt figure of disease; the dependent children, sweetly cherished, yet crying in vain for sunshine, play and happiness. Why was so large a division of the human race made to suffer such misery, when the world was wide and vast, and plenty lay everywhere in the lap of earth?

28. Collect, if you will, the thousands of incidents of crime and cruelty recorded in the Bible. You hardly know how much wickedness is mentioned in that book. It gives warrant for the extermination of the Asiatic Caucasian, or continental barbarians, as you please; and the burning of the cities; yet God never planted that wickedness in their hearts. It either grew there itself, in which case they were the offspring of the devil; or else it was put there by the devil; it matters not which.

29. Who invented the thousand ingenious methods of torture, which, through the long succession of centuries, have sent more cries of agony to heaven than there are birds flying beneath the empyrean?

30. Who suggested the dungeons of Spain, where men and women are lowered out of the world, often for trivial causes, and never see again the daylight, never hear the voice of song, nor know the blessed sunshine; but linger in the dark, fed through

black holes, and perish at last in the accumulations of their own filth? Did God, or any benevolent being, create such a degraded custom of punishing erring man?

31. Who assails human reputation by the two-edged sword of gossip; haggles every pure name in the chaldron of malicious revenge; invents lies to injure, enlarges truth to crush, and distorts language in every way that will aid in maligning the innocent? We have seen gossipers lunging forth venom with but one end in view, and that to blacken some noble character; and, if it be true that the features of the evil one can stamp themselves on the lineaments of humanity, we have seen the devil's face in the contortions of the gossip, and that more than once.

32. Look into the eyes of the man who has taken whiskey into the stomach. The face is no longer that of the loving husband, the tender father, but the hideous front of Satan.

33. Alcoholism was never invented by the Creator. Fermentation is caused by bacteria, of the same class as the germs that cause malignant diseases; and all that life is of the devil; for it is designed solely to hurt man and drive happiness out of the world.

34. When the devil loses his hold over the race in one way, he seeks to recover it in another. There have been so many murders committed by drunken men; so many happy homes destroyed by this curse, that the people were beginning to rise up against it; and then the ingenuity of the devil became apparent. He proved himself in this part of the conflict equal to the conditions.

35. He enlisted the support of the press in his favor. He did it by the advertising department. Great newspapers must make money. The dailies are driven to every extreme to get cash. They cannot afford to refuse a dollar from any source; so you will read advertisements of every kind that tend to demoralize decency; dirty personals, the exploits of prostitutes, the great races, where gambling is the only inducement to existence; cigars, cigarettes, tobacco, wine, rum; hundreds of brands of champagnes, wines, whiskies and beers; and low amusements, where all the vices of hell congregate.

36. It might seem enough to accept the dollars of these criminals in return for a profligate puffing of their evil influences; but the devil knew how badly the daily papers, and others, needed the dollars, and a steady contribution from criminals; so he instigated the owners, the editors, the reporters, and the cliques that

write up squibs, to build a wall of protection around these criminals and their crimes.

37. This wall of protection was the popularizing of the crimes by calling them public benefactions, and an assault upon reformers by making them odious to everybody. This the devil has succeeded in doing. If you will watch the career of most any daily paper, their being but few exceptions, you will find it praising crime, ridiculing reformers, and posing as a friend to decency by the advocacy of some charity for advertising purposes only.

38. So completely has the press of America educated the people to like crime and to hate decency, that the clientele of every such paper now looks with ridicule upon all reforms, and hates the very name of reformer.

39. As a result of this controlling of the daily press by the devil, the use of intoxicants is increasing very rapidly, especially at this very time. Millions of dollars are annually being invested in new breweries and distilleries; crimes are increasing; murders from drunkenness are almost doubling, suicides are more frequent; poverty is growing; homes are being shattered; and the attendant vices of gambling and prostitution are absorbing large parts of communities. In the meantime the advertisements in the papers are getting larger, and the money of whiskey, of the horse-race and the disreputable sections is flowing in bulkier streams into the coffers of the papers.

40. Public opinion is also changing under the tutelage of the press. People are not afraid to condemn the so-called blue laws of decency; they like personal freedom; and, as a result, the crisis of the not distant future will come when dollars will flow in rivers to breweries and distilleries; who, in their turn, will own completely what they now control, to wit, ninety-seven per cent. of the newspapers of America. Every distiller, every brewer, every prominent saloon keeper, becomes as soon as possible a stockholder in some daily paper.

41. Through the press, thus controlled, the Sabbath is doomed; for the money that supports churches and charity, is too great in volume to be allowed to go to good; the brewers and distillers wish it, and they are sure to get it, for the press is a powerful factor in molding public opinion among criminals, weak-minded moralists, and dishonest officials. It frightens many a minister and judge from the path of duty.

42. There is but one influence in America stronger than the press ; and that is the saloon. This was seen in the first mayoralty election in New York city. There the combined papers of the great metropolis opposed Tammany ; but they were no longer leaders of opinion ; they went down to defeat by an overwhelming plurality ; and the saloons triumphed. It is almost the first time in American history that the press and saloons have been on opposite sides of a political issue.

43. Satan works through intellectual processes. He knows how to reach public opinion. He knows how to flatter the minds of indecisive natures, and lead them to see nothing but ridicule in good. Nicknames, sarcasm, and caricature are his ready tools ; and he gives them to the moral to use against the moral. You never heard or saw these weapons applied to bad people. When did you ever know a prostitute, a gambler, a saloon-keeper, or a reporter called a "reformer," or a "crank?" The devil hands them to his allies, and to weak-kneed moral men and women, to apply to every person who aims a shaft at his malevolent majesty.

44. Gambling is so diabolical a business that it required some master spirit of evil to invent it. There is nothing in the lowest brutes that suggests the elements of gambling. It came from an intellect and is designed for one. In any and every city and town in this country, it is prevalent to a degree hard to understand. In the West, there are towns and cities where a majority of the male population are devotees of the vice.

45. A single case is an average illustration of the mild forms of this evil. A man who had spent twenty years in earning the money to pay for a home, was lured by lies that were so ingeniously told that few persons could know their danger, to the home of a friend, as he thought. Here they introduced an innocent game of cards, common to many household pleasures. He never suspected that he was in a gambling den. The steps were light and slight that took him to the wager of a few cents, a few dollars, and then larger sums. He was allowed to win ; till, flushed with victory, he gave way to that irresistible fascination which Satan throws around cards and wagers ; and, in one swoop, they robbed him of his life-long savings. It was the ingenuity of a master spirit of evil. Thousands suffer in this way every year. In a town of one thousand inhabitants in the West a hundred of them are black-legs.

46. No man can explain the alcohol-appetite except on the principle of a personal devil. It arouses all the hellishness that can be concentrated in the compass of the heart. Here is an average case of the milder sort. A gentleman of talents, of aspirations, or business judgment, had a wife and three young daughters. They lived happily together in an attractive cottage, with a little garden, and the pleasantest of surroundings. At length an ignorant doctor prescribed beer as a tonic; the use of this created an alcohol-appetite; the man became a drunkard; he was unfit for business; lost his income; bummed about town vomiting and sickening in every spree; until, seeing home and Heaven lost, he killed his wife, and two of his daughters, and cut off both hands of the third; then slew himself. This is the business that public sentiment sustains. This is the profession of evil that collects from workingmen and wage-earners more millions of dollars every year than they spend for the needs of life. This is the business that is erecting new breweries and distilleries annually and levying a greater tax on the people to pay for them, than is collected for the purposes of government.

47. In the Roman era of civilization, when the triumph of the mind in art, literature, luxury and architecture had reached the zenith of human possibility, the powerful majority of the people levied their malice upon every moralist, as is being done to-day; and these refined Romans delighted themselves with the art of crucifixion. For miles upon miles, the roads leading to their city were lined with trees upon which hung the bodies of men and women, transfixed, nailed head-downward with spikes driven through the hands and feet, and left to the horrors of parching thirst, of excruciating inflammation, and blood-boiling pains; even the eye-balls bursting in their swollen excess; and the sight gave those luxurious heroes of civilization, a more exquisite round of pleasure than flowers and music present to our modern minds. Whence came the spirit that could lacerate nerves and flesh of fellow mortals? Do we not have enough to suffer and endure from causes beyond human control, without adding to these burdens the inventions of ingenious diabolism?

48. Look to the misdeeds of our black chapter, especially the tortures inflicted by the machines that vied with each other in the power to heap anguish upon agony; and say if you think man alone is capable of so much of the spirit of hell. If he is, then

he is the offspring of hell. If not, then he has behind him the devil himself.

A brief glance in review shows us two influences at work in earthly existence, and these may be summarized as follows :

a. There are tissue germs of health which build the body ; they are useful and blessed.

b. Opposed to them are tissue germs of disease ; bacteria, bacilli, and the most fiendish microscopic life, whose only mission is malice, torture and cruel death.

a. There are foods that build the body ; they are useful and blessed.

b. There are poisons that kill the body ; they serve no other purpose.

a. Plants grow for man's benefit.

b. Weeds attack all good plants.

a. There are tame animals that supply the body with food, and others that help to lighten the burden of toil.

b. There are savage animals that destroy human life, and attack the animals that aid man.

a. There are insects, birds and fish that are, in certain ways, helpful to man.

b. There are insects that are venomous and kill ; serpents that are venomous and kill ; and sharks, as well as other types of water life, that serve only to destroy.

a. There are men who toil and save.

b. There are others who rob and waste.

a. There are those who cherish life and endeavor to preserve it in safety.

b. Opposed to them, are those who murder and destroy life wantonly.

a. There are those who cultivate happiness and prosperity.

b. Opposed to them are others who hate success and malign the happy.

a. There are those who by good resolution and honest practice attempt to elevate the mind and heart to higher planes of living.

b. Opposed to them are others who seek always to tear down the good, and tempt men and women to do evil.

a. There is the church which, in spite of many exceptions, is ever exerting an influence for the good of humanity.

b. Opposed to the church is the drinking room, presided over

by the devil, in which all motives are evil, all thoughts evil, and all influences directed straight toward hell.

a. The Bible, despite whatever defects may have attended its compilation, is the peerless work of all time, and its pages abound with marvelous and sublime truths; all tending to make man better and happier.

b. Opposed to this noble influence, is the endless, multi-paged volume of the devil, the newspaper; which pretends to respectability and yet is the mouth-piece of gamblers, prostitutes, brewers, distillers and the whole vile set of mental and moral out-casts that infest this fair world; the destroyer of the Bible, the Church and the Sabbath.

a. There are honest men and women.

b. There are liars, cheats and frauds.

a. The impulses of charity blend mercy with the misfortunes of poor humanity.

b. The impulses of gambling rob men and homes of their needs and comforts, and plunge them into the vortex of poverty.

a. There is cleanliness with its inspiring virtues.

b. There is filth with its degrading bestiality.

a. There is love that opens the clouds and lets through a flood of sunshine.

b. There is hate that speaks evil, looks evil, thinks evil, and does evil.

a. There is industry that uses and enhances the faculties.

b. There is laziness that always makes copartnership with Satan.

a. There is harmony in music, colors, mind and heart.

b. There is discord that tears at peace and lacerates every beautiful and holy sentiment in life.

We repeat the words of the principle, that if there is a personal God, there is also a personal devil. Side by side the two powers are seen at work, in every phase of existence, in every place, in every hour. The sane mind stands face to face with the insane; the wholesome body is threatened by disease; the cheerful moment casts a shadow in its front or rear; the success of to-day is hedged by the defeat of to-morrow; and so the story goes:

"There never was a streamlet, however crystal clear,

Without a shadow resting in the ripples of its tide.

Hope's brightest ropes are broidered with the sable fringe of fear;

And she lures—but abysses girt her path on either side.

The shadow of a mountain falls athwart the lowly plain ;
And the shadow of the cloudlet hangs above the mountain's head ;
And the highest hearts and lowest wear the shadow of some pain,
And the smile is scarcely flitted ere the anguished tear is shed."

Were life organized under the benign influences of God, with no contravening power at work to defeat it, the pain, the sorrow, the anguished tear would have been impossible. We do not believe the unnecessary would happen. If there were no love, no tender care, no attraction toward beauty, peace and happiness, we could easily conceive God as a being devoid of the high attributes of mercy and protection ; although He would always of necessity appear as perfection, for the goal of creation is already in sight as the exponent of a perfect plan. Being certain of a good influence at work in favor of man, we naturally infer that such influence is the special design of a loving and moral Creator. Of this there is no chance for doubt.

But the black and malign influence is opposed to God. It is not contrary to the conception of a perfect and all-powerful Ruler of the universe to recognize an enemy yet unconquered. Some persons cry out, "God is omnipotent. He cannot be opposed. The very suggestion of opposition at once challenges His universal power." This argument is sentiment. God is opposed. The fact is before us. Such sentiment is like the advice of a Texas lawyer who called at the country jail to visit a client behind the bars. "This cannot be," said the lawyer ; "they cannot put you in jail ; the law forbids it." "But here I am," said the client. So the man who says that God cannot be opposed is met by the fact that such opposition is world-wide and deep. Then comes the dove-tailed explanation that man is a free agent, and this accounts for the opposition, which is really the permission of God to man to go to the devil if he pleases. This is extravagant ill-logic. A father who loves his child does not place him between the stern necessities of a straight moral course and the allurements of gilded evil, and say to him, "You are easily misled ; if you go astray you will go to the devil ; you may go to the devil or not, as you please." This is cold-blooded theology. Free agency exists, it is true ; but it exists because Satan has a stronger hold on man than God has. A father who loves his child will keep him away from the railroad train, and not permit him to run at will upon the dangerous track. Imagine a tender mother, who loves her

little daughter, when the child comes her way ; but who makes her a free agent, in her ignorance and helplessness, to fall into the fire, if she so pleases, and thus to die. True love does not permit dangers and temptations to hedge themselves around the life of the cherished ones ; and the fact that they are there is proof that the parent is to that extent opposed by forces not immediately to be controlled. There are many stupid things in theology, and the most inane doctrines have been swallowed even by sensible people ; but for sheer silliness there is nothing to excel the claim, invented to fit conditions that could not be understood, that God, having all power and all wisdom, created man and then permitted evil to destroy him. If God created everything, He created the serpent, the devil and the temptation that slew the pastoral hero and heroine of the imaginative poem of Genesis. We vouchsafe to say that no person who has a second thought, or the capacity to entertain one, can believe any such theory. It is not believed. It places God at the foot of the primary class of novices. A more sublime conception is that which shows the Divine Father at work extricating man from the clutches of the devil ; and this is evidence of His power in reality. It is the only explanation of the conditions that confront us. It is proved to be a true one, on every hand and by every fact.

We, therefore, are justified in the conclusion that the past has been a long era of devil-blackness, every step out of which has been taken under the inspiring guidance of God. How it originated is a mystery. That there should be evil in the world is hard to understand. The only comfort in the conflict of doubt, comes from the fact that there is good also in the world. We cannot deny either of these facts, for they are impressed on every act of nature, and in every phase of life. Then, too, it is well known that the good is combated by evil ; that the baneful is the enemy of the blessed. Is it true that God is emerging out of the evil ? Is it true that His power and kingdom have not yet been established ? Is it true that all was black and chaotic in the past, and that harmony is working itself out for the future ? Under such view we find no all-powerful Creator up to the present time ; but merely the process of developing one, still at work. Such an explanation will account for the conditions of the past and the current history of the earth and its inhabitants. Is it the true solution of this problem ?

A war is being fought in the universe.

This is the 671st Ralston Principle, and it embodies chiefly a fact that carries in its soul the explanation of the conditions under which we live. This proposition is true, no matter what view is taken of the origin of God. It is either the conflict suggested in the preceding paragraph, in which the Creator, like everything else that is good, is being developed out of pregnant nature; or else He has been the Ruler of the universe from the beginning, and rebellion has precipitated the conflict now being enacted. This is the sum of the whole matter. The scientist may incline to the theory that good is working itself out of bad; but no man can assert that this is being done blindly. Accidents are incidents in nature, never purposes. Let us see now how you stand. The chapters of this volume introduce you to facts and conditions that cannot be evaded. They are told to you in every possible way, from every standpoint, and out of every language, of nature, of the body, of the mind, of the heart. Conflicting as the sources seem to be, the facts have a wonderful concordance. They agree in origin; they agree in purpose; they agree in process; they agree in their forecasting of the future; they point to the same goal.

You cannot read these many chapters, with their all-viewing and all-comparing kaleidoscopic pictures, with their uniformity of story and focus-like tendency of unfolding development; without finding yourself hemmed in by an alternative, from which you cannot escape:

1. It is true, either that God is being created out of the conflict that is going on in nature;
2. Or that there has been a rebellion in the past, the end of which is near at hand.

Whichever theory you accept, the same conclusion is reached; that a war is being fought in the universe. The careless scientist will say: "But this conflict is merely the process by which creation is carried on." Such a theory is contradicted by the spider's venom, the serpent's sting, the savage's cruelty, the civilized torture, the demons of hatred, the fiend's malice, the murderer's bloody blade, and the devilish agonies wrought in the human body by the hellish little germs that live only to kill, and slay only by hideous inventions of diabolical torments. These methods

of war are the offspring of thought. They are in no way connected with growth, or with creation, or with the development of man ; for they seek to destroy growth, they defy creation ; and, if they had full sway, man would never survive. They show a most deliberate purpose to thwart God's plan, to check nature, and to prevent all progress. There is no theory whereby they can be accepted as a part of the scheme of creation. This conclusion is reached through the facts of nature, and through the evidence furnished by science. It is pleasant to turn to the Bible and there find it set forth in language so plain that no manner of misinterpretation can twist it to mean anything else. From the opening chapters to the close of that sublime work, we are confronted by the machinations of the devil. He is referred to hundreds of times, and is called by many names ; and his lurid home is described in word-painting that turns poetry into prose.

Dishonest theologians, bending to the silly ridicule of the press, have come to doubt the plain language of the Bible as to the existence of the devil. The press never thinks ; it talks. The press never argues ; it calls names ; and when the reasoning faculties are paralyzed, the only recourse is to terms, ridicule, sarcasm and nick-names. These things hurt the preachers ; especially those who are preaching for their bread and butter ; so they are blown about by the talk of newspapers ; and, to please them, they have almost agreed that Satan is a myth, the devil a poem, and hell a trope of rhetoric. In doing this they have abandoned the Bible, and the very reason for its existence ; they have abandoned religion, yet pretend to be authorized of God to preach it. If there is a universe, there is a personal devil. If the earth is a fact, Satan is a fact. Logic tells us there is no effect that is without its cause, except the first Great Cause. The good we see marching on to full fruition must have its cause ; and so must the deliberate evil. Perhaps science will come back to the Bible in the course of time. Perhaps the story of Adam and the downfall of man is a reflective inspiration founded upon transactions enacted in other scenes than those of earth. If God has always been the supreme creator, then some such story must be true somewhere, as the conflict indicates rebellion, and rebellion certainly led to downfall. The closest reasoning of science makes the plot of Milton's *Paradise Lost* a necessary part of pre-planetary history. If Eden can be set back one hundred million years, and its location placed

in Heaven or upon this earth in an age of pristine glory, before geology began to record its history, it is a believable story ; but, whatever may be the fact, it is true that the theory of an angel's fall is sustained by the conditions of good and evil now present. In other words, the determined character of the assault on life and the uplifting tendencies of creation, shows a personal malevolence back of it, too ugly and too fiendish to be ascribed to accident or incident.

If the better man did not once fall, if an angel or archangel did not lose caste, then the force of evil has been eternal ; and the age of devil-blackness continued unchecked or undiminished up to the time the Caucasians came upon the earth about six or eight thousand years ago. In any event, the world has had to remain in this debased condition for a long series of periods. Like the material progress of the planet itself ; like the intellectual progress of life ; there has been a steady rising out of the black past. We see it changing from the chaos of water life, through the ugly amphibians, to reptiles ; then up to ferocious beasts who held sway over all the earth, with not one tame animal yet born ; then through the apes to the brute-savages ; above these, the black race of Negroes ; above them the brown race of Malays ; above them the red race of Indians ; above them the yellow race of Mongols ; and on top of all the white race of Caucasians. Color does not count for nothing. It is the illuminated story of human advance. There is nothing left but the perfect white. That will come.

Looking at the sun's corona, we see the present remnant of the conflict ; for the earth is and has been the child of every change that has occurred in the solar orb. We see a commotion that is grand to behold. Great masses of matter, gases, molten globules, fragments of every size and shape, are shot out thousands of miles from the million cannon of the sun ; and, cooling against the confines of space, they drop back again, to be re-melted, re-resolved to gases and sent forth in endless repetition. Meanwhile under them is the steady light of the great globe of fire, pushing its rays off into space and carrying away, little by little, the substance of the enemy, if this assaulting array may be so termed. It has been generally accepted by astronomers that the sun's spots are depressions in its photosphere, which is the envelope that surrounds it and answers to our atmosphere. These depressions are caused by downfalls of cool material, showing that smoke, and

clouds of opaque gases, many cut off their intensity of the heat sufficiently to allow a partial cooling of the fiery vapor ; which, being precipitated, is thrown off again. We know that small meteorites in our own cold atmosphere are heated to incandescence by friction between themselves and the air they come in contact with ; and it is therefore not difficult to imagine that enormous masses, falling with great velocities through the sun's highly heated atmosphere, would be competent to give rise to those disturbances with which we are familiar on the sun's surface. By this means it is supposed that the energy of that orb is maintained, deducting only the shrinkage that yearly occurs.

The battle of the sun is described by astronomers as consisting of a "down-rush" and an "up-rush;" these being of all degrees of vehemence, and affecting all sizes of matter, from the smallest to the largest masses. Hence the depressions cause the various sizes of sun-spots ; the smallest being called "pores ;" others "granulations ;" others "smudgy pores," or "veiled-spots ;" some being black specks ; while the largest appear in spot zones. Violent commotions occur at times, in which the umbra and penumbra are tremendously contorted and mixed up. The disturbance often affects enormous areas of the sun's surface ; one spot in 1851 being 140,000 miles in diameter. Every fall of matter into the sun's furnace seems to leave a hole behind, which looks darker than the rest of the photosphere, and is therefore called a spot. This is gradually covered over. The most intense degree of action of an "up-rush" is exhibited by the metallic prominences, which are seen mounting upward to enormous heights with almost incredible velocities. Such "rushes" have been seen with a speed of 250 miles a second, darting upward to a height of 400,000 miles. A very slight reflection will tell us what must be the explosive expansion of the sun's energies, that will hurl masses of material much larger than our earth, out into space a distance almost twice as far as the moon is from this planet. It is certainly a battle royal.

Since it is a well established fact that the sun has been shrinking, and is growing less every year, it must be true that it was once of enormous size ; and the matter that has been thrown from it not being capable of loss, must be parts of the planets and materials composing the solar system. Thus we see that the earth's accretions spoken of in the earlier chapters of this book, are con-

sistent with the sun's shrinkage. If we wish to know what has been driven from the sun, we have only to look at what this planet has accumulated. We do not claim that the transit has occurred in the form of composite matter or chemical molecules; but as atoms in the sun's rays, of which all molecules are made. The devil-blackness of nature in the preceding periods of the earth's history, indicates what has been reeled off the sun; the improvement here shows the better condition in what remains of the sun; and if God is at work in this process, the sun itself devoid of the elements of war may be a glorious temple of the Creator.

Were the imagination to take free flight into the heights of fancy we might picture the sun as an all-brilliant world, glittering in its inner courts with all the gorgeous splendors ascribed to Heaven itself; streets paved with gold, for gold is in the sun, since it has been sent to earth by that orb; walls of jasper and onyx, studded with diamonds; gates of pearl and opal, hinged with rubies and pillars of sapphire; and palaces streaming with the rich lustres of emerald and amethyst, of garnet and chalcedony, and every conceivable jewel that the wealth of lavishing invention can mold in the heart of beauty. All these shining glories may dwell within the great area of the sun, far away from the conflict that is being waged at its outer circle. Something is there of superb magnificence; and the God that planned the energies of the sun, had power to establish His imperial cities in its center. If He and His angels exist anywhere, they must exist in the universe; and the sun is one of the stars of the universe. All these thoughts are suggestive of that which is possible though unknown. Heaven itself may be the center of all the sky, yet so far away that the greatest telescopes cannot reach its location; and the government of the eternal domain may extend its courts into all the solar systems that are included in the boundless realms of space; cities and peoples may thrive in the happiness of perfection, endless throughout the everlasting years; and knowledge, running on in tempting fields of flight, may introduce to us the hidden secrets of creation, the mysteries of life, and the priceless gem of immortality, now sleeping in the dazzling casket of the jewelled future.

CHAPTER XXIX.

CREATION OF THE SOUL.

672

THE soul is a metamorphosis.

This is the 672d Ralston Principle. It represents a law and a fact; and as such it is incumbent on us to present an array of proof, or else fall back upon the old belief that a human being possesses a soul from the moment of birth; or, perhaps, before that event.

It is worth keeping in mind that the term soul may be properly applied to the brain, the heart, the body, or the metamorphosis. The latter word is not so difficult as it looks. It is the best that the language affords for the idea to be expressed. It literally means a change of form or life-character. The common example is that of the caterpillar which enters the chrysalis state, from which it emerges a butterfly. It is the same life rehabilitated. In nature, nothing but the beautiful comes to a metamorphosis. The diamond is the cheapest and commonest of matter; being almost pure carbon, like coal. It is combustible, and leaves hardly any perceptible ash. To understand the process of metamorphosis by which woods, charcoal, coal, or any combustible matter, is changed to so beautiful and valuable a gem, try the following experiment: Place sugar in a large pail of water, until all that can be held in solution has been mixed with the liquid; then suspend some pieces of soft cord; and, as the water evaporates, the sugar will cling to the strings, but not like the sugar that was put in; it is now a mass of beautiful crystals, all hanging like clustered diamonds in miniature pillars. It is a metamorphosis from the plain to the exquisite form.

The human body is an intelligent vitality, encased in a material shape for the convenience of earthly use. The matter is ever changing, for it is only by change that it is able to express life; as we have already shown in elaborate discussion in other pages of this volume. It is drawn from several funds. One of

these is the fund of matter. No fact is better established in all nature, than that the material of which the body consists is given back to the general fund, to be used over again. The same is true of the vitality; for animals, plants, and all life partake of the same supply that comes to human beings, and goes from them. These funds are general. The great sea of intelligence is likewise a common source to all life. Every cell in vegetable construction contains a nucleus or brain; these, scattered and deserted as the wood is formed, are not able to concentrate their forces. But in animal life, there is no wood-deposit, although the whole body is but a composite mass of cells, all vegetable; and the power of concentration of the brains of these vegetable cells results in the animal brain as a separate part of the organism. The ascent of the scale toward the higher animals, and up to man himself, is attended by a relative increase of size of this concentrating mass of vegetable brains. These facts show conclusively that all life partakes of the same general fund of intelligence, uses it, expends it, and returns it to the sea of supply.

Human life ceases at the line of the three funds; matter, vitality, and intelligence. Nothing more is attainable in this existence, except the creation of that germ of immortality, known as the soul-embryo. Yet, as we have said before, it is proper to speak of the body by the term which is only strictly true of the metamorphosis. Thus it is often said that so many souls were killed in a railroad accident; or four hundred souls went down at sea. Here the body is meant. The mind is likewise referred to, and also the heart. Persons are described as bright souls, good souls, and in other similar terms. The religious sect known as Spiritualists believe that the vitality, which often assumes a shape co-extensive with the form of the body, face, features, clothing and all, is the soul; because it is the spirit or vital breath. The ancients called the soul, breath, spirit and vitality, all one and the same. The exact definition of spirit, is breath. They also called the mind the soul; the word from which we obtain our root adjective, *psychic*, being equally applicable to the mind and spirit idea.

Following common usage we speak of the soul as a life connected with the body; as the soul departs, when we mean the spirit or the breath. But that grander thing, the immortal existence, is also called the soul; and, during the remainder of this

chapter, we shall intend only that, whenever the word is used. In considering the question of metamorphosis, we advance the following details of fact, all, or nearly all, of which have been fully explained in the preceding chapters.

1. The soul is not the vitality, for the latter is sometimes high, sometimes low, and often a mere flutter, resembling a spark which is likely to go out at any moment.

2. The immortal soul, the life of Heaven, is not such a vacillating thing as that, which is strong one day, and nearly dead the next.

3. The soul is not the body, nor is it co-extensive with it, nor lodged in any part of it.

4. If the ear is frozen, the soul is not frozen; nor is the ear of the soul amputated, when that appendage is cut off.

5. If a leg is cut off; or two legs; or an arm; or both arms; or all four of these limbs, the soul is not reduced to that extent.

6. It cannot be said that a man has any less soul because he has less body.

7. A woman is living on the half of one lung; having lost three-fourths of all her organs of respiration, known as the two lobes of the lungs. Yet herein is the seat of the breath, the spirit that leaves the body at the moment of death.

8. That woman has no less soul merely because she has less of her lungs.

9. The soul is not in the brain known as cerebrum; for all of the brute species, or lesser animals of intelligence, have a cerebrum.

10. The soul is not in the mind, or that function of the cerebrum which reflects, contemplates, and reasons; for, in some cases, there is no mind.

11. The idiot is one who never had mental powers. His is the empty brain. Does any person wish to go on record as declaring that the idiot is incapable of developing a soul?

12. The imbecile is one who has power to reason, reflect and contemplate, like any human being; but who is defective in these operations. Is his soul an imbecile?

13. But, you say, he will be given a sound mind hereafter. Well, if that is true, it is metamorphosis; and that is all we claim. You have proved our case for us.

14. The great brains of the world have no more soul, on

account of the amount of such gray matter; nor are the weak intellects proscribed on this account.

15. The person now sane, may some day break down mentally. The reason may fly; the mind go for good. You visit the unfortunate loved one in the asylum, and recall the happy days now fled forever. Has the misfortune of accident taken that immortal inheritance from that sufferer, or will eternity right the wrong?

16. When the body sleeps, where is the soul?

17. When the body faints, and is unconscious, where is the soul?

18. When the body sleeps while a fire is approaching the room, and there is time to escape without harm, why will the soul, if there is one, stand idly by and permit the valuable life to be destroyed in the cruel flames?

19. When anæsthetics have dulled the nerves, and stupefied the brain, what is there in that lifeless and unconscious body that remains for hours, and sometimes days, in helpless sleep?

20. An unconscious animal is more alert than an unconscious man. The dog will never be overtaken by disaster during slumber.

21. The mental perception is so keen in many animals that it will warn them of impending danger; but this is transference of thought or feeling.

22. Men are sometimes able to detect the purposes of others, and to save themselves in time. This is transference of thought or feeling, otherwise called telepathy.

23. Telepathy is never an evidence of the soul, unless it rises to the realm of the soul-embryo, through the power of the subconscious faculty.

24. It is said that sin destroys the soul; that the wages of sin is death; that a sinner sends his soul to everlasting destruction. If this is true, is it fair?

25. Sin is imperfection, and is in harmony with this age. The fact that it is easy to commit, and hard to avoid, is proof that it is natural and inherent.

26. The claim that the natural operations of the mind and heart, which make the disgusting vices of life harmonize with the tastes of humanity, are destructive of the immortal soul, is not sound in logic, and is opposed by the facts of nature.

27. That condition in which the disgusting vices of life

harmonize with the tastes of humanity, is a condition below the sub-conscious realm, and does not in any way involve the question of immortality, for it is on too low a plane for that consideration.

28. It would not be fair to punish a being for sins committed in a state where the tastes of life invite such sins and stamp them as pleasures. A subsequent principle meets the exigencies of the situation.

[673]

The soul embryo is a creation, like the seed of man.

This is the 673d Ralston Principle, and presents a truth that belongs to the solution of the most difficult problem connected with this life. There are, in nature, but two acts of creation; one is the making of the procreative seed, the other is the making of the soul-embryo. They represent the two extremes of earthly existence. We commence the body with a miracle; we end it with a miracle, unless our life is refunded and re-resolved to the conditions that preceded it.

An act of creation is not a process in evolution, for that holds one degree to another; it is not a metamorphosis, for that is change of a decisive nature. To create is to start new; to cut off all origin of the thing created, and give it the stamp of the creator, or the creative mind, or purpose. The seed of man, like the seed of vegetation, or of any lower life, is the result of a direct act of creation. It is like its maker. It contains the summary of all that is held in the personality and ancestry of its maker. Thus the germ of a human being is the collective life of that being; including the thoughts, hopes, whims, characteristics, taints, defects, diseases and faculties, in use or disuse, of that being, with every tendency and variation proportionately marked and conveyed in color of manner and method; besides all which, it adds the summary of all the ancestors as far as the inherited influences have been transmitted. This collection is held in the microscopic nucleus of the seed; and nothing is missing. That seed may be transferred to the womb of woman; the father may go away, never to return; and that small world will develop in the nucleus, increase in the embryo, enlarge in the foetus, and come forth in the child, holding all the multiplicity of conditions that were entrusted to the tiny germ, subject only to the influence that the mother may happen to exert upon its growth.

Some maintain that the seed is developed from an inner seed within itself, which must have an inner seed of its own, and so on without limit. Such a theory would be equal to pronouncing an endless succession hid in the germ, or saying that ten thousand million times ten thousand million steps are locked up in a point too fine to be seen under the most powerful microscope. This could not be possible, for the following reasons:

1. The ultimate original seed would control the whole, and give us an animal at the beginning of the race of life, instead of transmitting the image of the parent at the present end of the succession.

2. The divisible theory of atoms cannot stand; for matter must find a limit somewhere, even though the divisions are carried through an enormous number of quintillions.

3. The theory of infinite succession would be the theory of an inexhaustible divisibility of matter, and could not be maintained in fact, as the very idea is a self-contradiction.

4. To carry in one germ the many diverse characteristics of a parent, must require a multitude of intelligent nuclei involving atoms, particles and molecules in great abundance; and this necessity would prevent an endless succession of ancestry in the germ-parentage.

5. The immediate seed of the parent contains a multiple collection of his own present life, which could not occur if it did not emanate from himself; therefore, he is in some way the creator of it.

6. Under the age of puberty, he is unable to produce seed; and the only evidence of its prospective presence is in the organs and anatomy of reproduction. They are empty.

7. The seed preceding orgasm are infertile. The extraction prior to that act of the fluid of procreation, and its application to its mate will not prove capable of union with the ovum of the female. The loss of the same fluid is a close approach to orgasm, but no part of it will fertilize.

8. The fluid that escapes through loss in sleep is infertile; but the same fluid that is lost by an orgasm attending a lascivious dream, is fertile. The difference is in the fact that there is the act of orgasm.

9. Every experiment that can be utilized shows that the act referred to is a real creation, making a human being out of matter;

in fact out of the dust of the earth. The fiat occurs at the precise moment or instant of the climax.

Similar to this creation is the orgasm of the soul-embryo; and humanity is the loins in which this germ is produced. The same rules apply. As there are men capable of becoming parents, who never use the faculty, so there are beings capable of creating a soul-embryo who do not do so. As the seed of reproduction is incubated in its womb-world, and there prepared to dwell in another and larger horizon of existence, so the soul-embryo is established in this body, preparatory to its fullfledged life hereafter. But the two creations remain parallel in other respects: the seed of human life, created in the loins, develops in the uterus, and takes on an independent existence in the full open world; so the seed of the soul, created by the human being as the home of the embryo, passes on to a state corresponding to the fœtus, or advanced embryo, and later on becomes the being destined for immortality.

Any details that would fill out the frame-work of this metamorphosis, must be pure speculation. In the human seed, the metamorphosis occurs in an act by which the ball, or ovum, containing only cell-structures, is turned into a human fœtus; for the change is full and remarkable. In all its after history, up to the point where delivery brings it into the world as a child, it remains the same. The fœtus is the lesser child; but the fœtus is a metamorphosis of the ovum. In fact the egg of a dog and of a human being, even after they have grown for some days, cannot be distinguished from each other; but the metamorphosis changes one to the beast, the other to humanity. There are two similar or parallel steps in soul-development: the first is the embryo state, which is related to the seed part or creative stage; the second is that which follows the change.

1. The embryo is a creation.
2. The soul is a metamorphosis.
1. The creation of the embryo occurs in earthly life.
2. The metamorphosis occurs after death.

That the embryo is created in this life has been partly proved in a preceding chapter, and will be further examined in later pages. That the metamorphosis occurs after death, has been proved in this chapter, and is sustained by the fact that there is no use for a soul until after death. It would be absolutely helpless as far as this life is concerned, and would either be in the way,

or would make the body perfect, and so unfit it for the contamination of such a world as this. We find ourselves face to face with the problem that seeks to settle the question whether or not there is a metamorphosis. Any close thinking will drive the mind to one of two propositions:

1. Either that there is a metamorphosis after death;
2. Or that the next life is a higher and perfect state evolved out of the present state.

If the former proposition is true, then persons now living may become immortal. If the latter proposition is true, then those now living will return to their common funds, and reappear as other beings, as distinct from their predecessors as an apple of 1898 is distinct from the identity of an apple of 1897. Nor will there be memory of this life, if the future is to come solely by evolution. It may be true that some of those now living will pass through a metamorphosis to an immortal being, and that others will pass on by the process of evolution to the perfect state.

Evolution is annihilation.

This is the 674th Ralston Principle. It is a law, and a fact as well. It presents an interesting discussion involving many of the creeds, beliefs, notions, fads, whims, and other flights of constructive fancy that engaged the attention of the ancient philosophers, and have survived to this day. There is so much meat in the nut that its supply seems like a well-spring of invention. We need take but a few moments for its consideration.

The transmigration of souls is the first of the problems associated with the onward progress of the earth and its life. It is the doctrine of metamorphosis. The soul is described as an immortal essence, and is supposed to pass into successive bodily forms, both human and animal. All antiquity abounds in the literature of this doctrine; and it engrosses the religious belief of a great part of the world to-day. But where it touches higher civilization, it gives way to the facts of science, which seem to cloak it with the garment of impossibility. Pythagoras was the great Greek expounder of the doctrine of the transmigration of the soul; yet it is alleged that he derived his ideas from Egypt.

The ancient idea of immortality had its origin among the people of the Nile. Herodotus (ii. 123) declares that the

Egyptians were the first to propound the theory that the human soul is immortal, and that when the body of any one perishes it enters into some other creature that may be born ready to receive it; and that, when it has gone the round of all created forms on land, in the water, and in the air, then it once more enters the human body born for it; and this cycle of existence for the soul takes place in three thousand years. Plato, dealing with the same question, extends the cycle to ten thousand years, which he subdivides into periods of one thousand years each, after which the soul undergoes judgment, and is admitted to everlasting happiness or condemned to punishment.

Pythagoras was the master mind in the building up of this doctrine and its promulgation through the highest ages of civilization in Greece; and from his teachings, all the Caucasian world became converts, in greater or less degree, to the theory of the transmigration of the soul. He declared that he himself had been Euphorbus, the son of Panthus, in the time of the Trojan War, and had successively inhabited other human bodies, the actions of all which he remembered. He cautioned all persons to avoid eating animals, or any part of them, even excluding the eggs of fowls. The Egyptians were examples of this exclusion of meat from their diet; and they went so far as to preserve the mummies of cats, crocodiles and other animals, believing them to have been the residence of souls; and thinking that others would occupy them in the future. Menander said, "Make me after death anything rather than a man, for he is the only creature that prospers by injustice;" and he preferred to pass into either a goat, sheep, dog, or horse.

The argument by which the ancients arrived at the conclusion that the soul passed on from one body to another, is a curious piece of logic; and, although clearly erroneous, it coincides in part with two important facts. For this reason we will produce it in condensed form. It is a logical deduction from the primitive ideas about the nature of the soul; and, had those ideas been correct, the conclusions reached must have stood to the end of time. They said that the difference between a dead body and a living body was that the latter breathed, while the former did not, and it was observed that as soon as the breath left the body, not only did warmth and motion cease, but the flesh began to decay. Life, therefore, was a breath. Hence the words *animus*, *anima*

and *spiritus*. But breath was air, and air was eternal and imperishable. Therefore the air which left the body was the soul; and, as this did not perish at the dissolution of the body, it must have returned to the general fund from which it came. It followed that, from the countless millions of "souls" emancipated from bodies in all time, and still flitting about invisibly in space, the air must literally swarm with souls—a doctrine taught by Pythagoras. Hence any creature, human or bestial, that first drew the breath of life, might swallow a soul; that is, take in the breath that was exhaled on the death of another. They believed that the identical particles of air would find their way to another body just born. This idea is the foundation of their mistake; for matter, vitality and intellect all go out and lose their identity by mingling with the general funds. The ancients believed in three funds, as we do to-day; and thus coincided with the acknowledged science of later eras. One was the fund of matter; although the Egyptians sought to prevent the return of a specific body by making a mummy of it. All, however, agreed that there was a fund of vitality, or vital air; also a fund of intellect, which they called *phronesis*. They did not go far enough to see that a fund must be a general ocean, from which individuals are made, and to which their identities are eventually lost. In believing that a vitality could return to its fund, and still retain its identity, they made the mistake that compelled the deduction that such identity must be rehabilitated; and from this simple mistake there arose the whole doctrine of the transmigration of the soul. Some Hebrews and Christians believe in the same principle; for they think that the identical body, mind, vitality and essence will be revived, though in another world. We can easily see how the material of the body may go into all kinds of life. The soldiers of Waterloo nurtured the fields of waving corn in the years that followed. The particles of their bodies actually entered into the corn, which was eaten by animals and human beings; and hence became parts of other persons. This was transmigration, but so diverse and scattered that all identity was completely destroyed. The fact is well established that the vitality of man does not pass into any other life, except in a general mix-up. It is clearly proved that there is no such thing in nature as the transmigration of the soul.

Theosophy next claims our attention. This is not so ancient a doctrine as it is said to be. As we see it to-day, in its

modern development, it is but a recrudescence of a belief widely proclaimed in the twelfth century, and held to in some form by many barbaric tribes. The attempt to imbue it with the beliefs of the Hindoos and Brahmans is purely artificial. In its most recent phases, it teaches the possession of a variety of bodies, and a succession of existences; but in its purer state, it taught a supposed knowledge of God through special inspiration. All that is valuable in its code, may be found in the works of Swedenborg. Much that is purely speculative, assumes to be founded upon the essence of God imparted as a peculiar favor to certain devotees. The most recent beliefs coincide with clairvoyance and spiritualism; although this is denied most strenuously by theosophists. They claim to be able to send one of their bodies to other persons, and thus to spend a pleasant evening thousands of miles away, then come back again in good shape. Herein we see a possible use of a mental faculty, the mysticism of which leads to the idea that it is evidence of a spirit life. Then the theosophists believe that they live again on earth; one of the leaders of that doctrine even preaching that a certain other great leader, who recently died, is alive again in the body of a beautiful boy in India. There is no fact in science, and no respectable dogma in any civilized religion, that sustains any of the theories of theosophy; hence they will rise and fall with the tides of barbarism on the one hand, and the effusive misjudgment of shallow minds on the other.

Another theory associated with the idea of evolution is that all the members of the human family must return to the earth, and continue to be re-born, not as individuals, but in new mixtures, until the time comes when they will appear in that period of advancement which is to be perfection, and life is free from death. This would restore the identity of each. The theory is not maintainable, for there is no fact to connect the two ends of this leap in time and progress. There is still another claim—that the only race which will be upon earth in the age of perfection, is the top stratum of humanity at that time; but this means annihilation for all who have lived, and all who may live, up to the era when nature shall have worked out its own immaculate purity; for to live again in parts and particles of thousands of others, is not to live at all, but to aid others to come into being.

Loss of memory is annihilation.

This is the 675th Ralston Principle. It presents a law, as well as a fact. If a man, at any age, loses consciousness of himself, and his memory leaves him absolutely, the fact that he still lives is of no consequence to that portion of his history which has been utterly obliterated. Still more would the change work annihilation, if his friends and the scenes of life about him were as completely changed. Victor Hugo was of the belief that he had lived several times before; but he cited the case of deficient human memory, which could not go back to the early years of this life, to account for the fact that he could not remember his other existences on earth.

Let us suppose it to be true that a man now living will, after death, be born into another body; that John Smith, of Ohio, in 1890, will be James Brown, of Kentucky, in 1950; and that Brown will not know that he was ever Smith, nor Smith ever know that he becomes Brown. In such case he is really annihilated; for he will have no memory of his parents, his wife, his children, his friends, or his associate pleasures. A line as sharp as the abyss of oblivion cuts him off from the other life. To know that he is one day to become Brown, is just as satisfactory as to know that, when he dies, his neighbor across the way is to carry on his existence for him. He has no interest in any such shifting of his identity. Man holds on to life with greater zeal in proportion as that life has yielded him pleasure of the lasting kind, and associations have endeared him to places and friends. The fatal stroke that sends a loved one into the black realm, opens his heart and then his mind to the inquiry, if he will ever meet that dear companion again; and it would assuredly be no comfort to him to know that he would come on earth at some future time as Jones, and his cherished friend would appear as Williams, strangers to each other, with an insane vacuity of mind as to all previous existence or acquaintanceship. Thus we see that the loss of memory is annihilation.

Some persons are perfectly willing to accept the theory of a loss of memory, if there is a hope of immortal existence. According to their argument, to live again is grand enough of itself, even if there is no memory of this life. There are those who would prefer to have all knowledge of earth cut off, on account of

the miseries, sufferings and shortcomings involved in this imperfect probation. They cite the case of the mother whose son, erring through evil influences over which he had no control, loses his life on the gallows, and plunges the family name in disgrace; and say that, if the question were put to her maternal heart, whether she would prefer to know him in Heaven as a murderer, or to pass out of all memories of earth, and meet him in the better land as a stranger, yet be bound to him by all the ties of affection that could possibly exist in the knowledge of their former relationship, she would seek the latter as the more satisfactory. A man kills his wife. A son, who loves both parents, is the only person who sees the deed. He goes upon the witness stand, and tells the truth. The father is executed. All three meet in Heaven. The wife greets the husband that killed her. The husband greets the wife whom he slew. The boy greets the mother who was murdered. The father greets the boy whose testimony wrung his neck. The boy greets the father who killed the mother whom he loved. What kind of triangular family gathering will this be? Unless knowledge is mercifully denied them all, the boy will take a keen interest in the neck around which the rope was tightened; the husband will hardly be able to keep his eyes from the horrid wound over the heart; and the wife will study with ever renewed interest the motions of the hand that wielded the weapon; and this will be true even if new bodies are given them, for imagination will enhance every detail of the affair in the absence of the old marks.

Again it will be embarrassing in Heaven, if some friends are absent. You say the murderer will not be admitted to that place. If so, then that loved son, weak through the frailties of human nature, is either destroyed and annihilated, or else is punished for a while, and then consigned to the peace of oblivion, or is eternally punished. One of these three things must be true, in case he does not survive as a member of the Heavenly band. No matter which is true, he is unfortunately dealt with. This sad mishap must be known to the loving mother, and her heart-strings will be lacerated by the crowding volume of memory that momentarily recites to her the gloomy fate of the boy whom she cherished on earth. There will come up in the train of events that no mother can erase from her mind, the baby hours of innocence, the prattling child, the confiding youth who knelt nightly at her

side and lisped his evening prayer, and then the young man who went out into the wide world to do battle on the principles that she had instilled into his heart; finally the crime; and each day that mother in Heaven will live over, in intensified fullness, the weeks and months of anguish, until all was over. Now, to think that his tormented life is writhing in the vortex of eternal punishment, amid wailing and gnashing of teeth, is sure to make her joy in Heaven as funereal as skilful invention can suggest. If she retains memory, she will be miserable. If she has no memory, she will not be the same personage. If she receives the felicitous compromise of having all memory of the bad wiped out, and all memory of the good retained, she will be as blindly happy as the mother-cat who loved her four kittens most tenderly, and mourned bitterly when two were drowned, but became perfectly blissful again at the discovery that two strange kittens, whom she supposed to be her own, were substituted for those who had gone down to a watery grave. In all these queries, there are problems of no small moment.



CHAPTER XXX.

PHILOSOPHY OF THE SOUL.

[676]

THE soul is immaculate whiteness.

This is the 676th Ralston Principle. By it is meant that such a degree of purity is meant in the onward tendency of matter and life toward its ultimate end. The query may be made, what is there in the perfection of the future that needs or suggests moral purity? The answer is, nothing. Morality and religion are earthly matters, and attach themselves only to a state of imperfection. If there is a Heaven, in it we shall hear nothing of honesty, for everything there is honest; we shall hear nothing of morality, for everything there is moral; we shall hear nothing of religion, for religion is a rule of conduct prescribed for defective natures, and there are none in Heaven. It may be well to take it for granted that goodness is not in any sense to be involved in the considerations of life there, for it will be attained in the uplifting of all existence that is carried so far.

Whiteness is the ultimate end of matter, as well as the final phase of life. It is said that the sun is losing its heat because it is now a yellow orb, whereas it was once a white orb. This is the generally accepted theory among astronomers. They show certain white stars in the sky, which they say are newer than the others; as the most intense heat comes from whiteness. This may be true. We assume that it is, and so adopt the views of those who have spent a lifetime in the investigations of their science; yet it may be true that whiteness is an ultimate result, rather than a beginning of the life of each star. There are some reasons for so believing. In the first place, all the stars must have been made at the same time, unless creation is now in process of originating sun centers of systems; and this is not sustained by observation. If all stars were made at the same time, all would have lost their white heat; as size would not have affected this primary change in the lapse of time that we know must have already occurred. A stronger fact is that which is seen in the nature and condition

of the sun, which throws out more clouds and opaque smoke the more it is agitated. For this reason, as well as for the other, it is not unlikely that whiteness is the inherent character of a star, whose terrific combustion has cleared away a part of the color due to excessive agitation.

It is not possible to say that this is true; but there is certainly more reason for so believing, than for the theory that the new star or sun has commenced existence perfectly white. It must be remembered that the astronomers who so believe, also adopt to a certain extent the nebular hypothesis, which makes all suns and orbs begin with a gas; and this method of cooling is highly contradictory of the theory of whiteness when the sun is new. If that is correct, then the sun is to continually change color until it turns black. The doctrine would make the negroes the highest product of civilization; and this is challenged by the fact that Caucasians, in the mixture of races, kill off by the law of survival their miscegenated blacks. In other words, the trend of nature is toward the supremacy of the white race. The blacks stand to-day for the lowest, most barbarous, and most imbecile of all humanity; while the browns are above, the reds next above, then the yellows, then the whites. Everybody admits that the Japanese, who are the highest of all the yellow race, are not far below the white Caucasians. Of course the last named are not absolutely white, but they are as nearly so as it is possible for any human to be through whose veins red blood pours. Not only in skin, but in brain, heart and morals, the Caucasians are the whitest people on earth. Their civilization is the whitest, so is their education, religion and government. Color is not a cause; this we do not pretend to claim; but it is an attendant.

Certain conclusions are clearly reached through well established facts, and these are to be relied upon as unalterable. Certain other conclusions are assumed but not assured; and they may be subject to belief or rejection. It is true that whiteness is to be evolved out of matter; but this does not imply that all matter is to be white. The beauty of color, and all its blendings, must ever remain a part of the delights of life. That which we believe will be white, is the inhabitant of the future; but our principle goes further, and says that the soul is immaculate whiteness. This may represent a condition only; it may stand for purity; it may mean perfection. That this position is proved, may be ascertained

by collecting together the themes of the preceding chapters, and re-examining them. It is the only part of the journey that remains to be traveled. It is the old simile of the moving train, with track ahead, yet untraversed. All the past journey has been steadily tending toward perfection, which is whiteness; and what remains must continue to grow in that direction. We know that there is a track ahead. We know that the train is moving. We know that every advance comes nearer to the whiteness of perfection. Therefore we know that the ultimate goal is what we already see stamped upon the sky of promise.

Next comes the question as to what connection there is between soul and matter. This is easily answered by invincible facts. First, the rock of the earth; second, the vegetation of the earth; and here it might have been asked, What was the earth made for? Is not rock the only substance? If so, and there is to be progress, why should it not be confined to rock? Why should not an improved condition of mere matter be the all-inspiring theme of creation, and white marble the goal of all existence? Is not marble the cold statue of humanity, the frozen life of man? The puzzle is, if there is to be an advance, why should a new element of progress be added? Vitality, appearing in the crumbled rock, was the real improvement; and vegetation is a decided leap forward in the crude progress of primitive earth. The next problem arises. The mere substance thought, if it thought at all, that its own condition should have been improved until it was white, clear and beautiful; the admired of God; but, as it was decided that vegetation was a step beyond rock, then the question might have arisen, Why should not all progress be confined to making vegetation as perfect and beautiful as the heart of Heaven could wish? See the possibilities! The leaf, the flower, the glory of foliage and cluster, and the picture of harmonic colors set against the sky; what more could God need to afford Him pleasure? But it seems that the beauties of earth were not for God alone. The problem deepened when the rock, that had been bettered in vegetation, was now out-classed in moving life. The tree and plant stood still. The animal had consciousness, and went from place to place.

When this third phase of creation was apparent, it must have dawned on the mind of an outside observer, had there been one, that matter was not the end in view. Vegetation was vital

earth; inanimate. Animal life was animate vegetation. The goal, whose attainment was fixed in the purpose of all this progress, was not material; for every step was getting rapidly away from that idea. So must we. The drift has been leaving substance behind, and pressing on to something that is to become independent of matter. First, all substance, rock; second, life in vegetation; third, life and animation in the animal kingdom; and fourth, life, animation and thought in man. The past is the key to the future. No sound mind would reject the claim that the fifth must be something more than substance, something more than life, something more than animation, something more than thought; and that something, no matter what it is, must be soul. We do not care what it is; we call it soul, in any event. We know that it is beyond thought, and whatever is beyond thought is soul. There is no getting away from this conclusion. No fact in all the universe is better established than the solid certainty of the soul's existence as a part of the immediate future. A cannon ball shot five feet from its target, and impelled directly to it at a velocity of a mile a second, is no surer of hitting that target than is the aim of time seeking the mark of ultimate progress—the immortal soul—certain of success in its accurately sustained flight.

[677]

The soul is the essence of God.

This is the 677th Ralston Principle. We have already clearly shown that the fifth step in the order of advance is one step above thought; and we said that, whatever that might prove to be, we proposed to call it soul. That it must be something better than the best thought, was a conclusion from which there could be no escape. We now declare it to be the essence of God, and our reasons are these: First, the next advance beyond the mental era, imperfect as this seems, must be the soul-era, for the next step must be perfection. But if another step, or several, may be decreed, the principle is just the same. Perfection of life must be reached sooner or later.

Such perfection cannot be attained in the divisions below the fifth. We know this because we have all the divisions with us. Rock is the first; and even the Parian marble is not the ideal of earthly progress. Vegetation is the second; with all its changes, even under the cultivating hand of man aided by science,

it produces only the shortlived flower that perishes, or the timber that yields to the pressure of time. Animals are the third, and they are not the end of all creation. Thus we see that substance or rock, life or vegetation, and animation or the brute species, are not possible of perfection. We have all these with us; and thus we know. Next is the fourth; the thought division, the era of humanity. It is the acme of progress up to the present time, yet is not perfect. We even have with us the anti-racials, that their more serious shortcomings may remain as permanent examples of the futility of attempting perfection in any department of this mental era.

We have clearly shown that God has exerted the operation of special design in the past elevation of earthly life; and this proves that He is at work in the present, and will so continue in the future. Therefore the next step must be nearer to Him than this, and as the next step, view it as we may, must be soul, that can only be the essence of the Creator, as it is closer and nearer than any other life. The stream, rising to its head, must reach God. All progress tends that way. Therefore the soul is the essence of God. To show how this argument affects the plain, matter-of-fact, hard-hided infidel, we append the following conversation, which took place between an atheist and the author; and it must not be lost sight of, that the infidel was a man of mature years, of the finest education, and the ripest mental powers:

AUTHOR.—So you do not believe in the existence of a supreme being, called God?

INFIDEL.—No.

A.—Nor in the existence of the soul?

I.—No.

A.—Nor in immortal life?

I.—No.

A.—Are your beliefs so fixed that they could not be changed by facts? In other words, is your mind so stiffened by the calcareous deposits of age that it has lost all flexibility, and is thus compelled to cling to ideas already lodged there, having no power to alter even its false opinions?

I.—Your inquiry implies that I may not know my own mind.

A.—That is what I wish to ascertain. If you cannot change it, I would not pretend to argue with you.

I.—I yielded yesterday a point that I had maintained for thirty years. This shows that I am still searching for truth.

A.—I wish you to examine certain facts; to lay aside all opinions as far as possible in such examination, and to render an impartial verdict, as though you were a juror or referee in a legal contest.

I.—I am satisfied that I can do that. But I must know the facts as such. I do not propose to accept assertions as facts, unless they are capable of proof. Here we may quarrel.

A.—Perhaps there are some things that are so well known that you will accept them as proved facts.

I.—There ought to be many; but they are rarely used in arguments of this kind. They are not favorable to the claim of those who seek to prove the existence of a God and a soul.

A.—I will ask you to state the facts as you understand them. First, what was the earliest condition of the earth?

I.—No one knows. The theories are useless. No one knows anything about the origin of this planet, or its earliest condition. Now, do they?

A.—No. Yet, was there an early condition of which anything is known?

I.—Only after the earth had been shaped. It was then a rock. There was no evidence of a Creator in its barren emptiness. It was a rough rock, a thing of stone.

A.—Did a change take place?

I.—Yes, life appeared.

A.—What kind of life; man, brute or vegetable? I mean at first.

I.—The first life was altogether of a vegetable kind.

A.—Is that a fact or a mere deduction from the reasoning of science?

I.—It is the best kind of a fact, for it is seen in the earth's structure. No one disputes it. To my mind it has done more to demolish that story in Genesis than—

A.—We are leaving the subject. What kind of life followed vegetation; brute creation, or man?

I.—The lower animals came; but not for a long lapse of geological time. Such life was quite apart from vegetation in its origin.

A.—Then, how came it?

I.—No one knows. All that is known, is that it came and is here.

A.—Was man here then?

I.—Not when the first animals appeared. The dawn of the human race cannot extend back more than a half million years. For my part, I do not believe it extends back one-fourth of that time. But I know that animals were on earth many millions of years before any trace of man appeared.

A.—How about the savage prehistoric races from which the human family is said to have sprung; when did they appear?

I.—Oh, I include them in the human race. It is well known that no part of that race, however inferior, was on earth prior to half a million years ago.

A.—What did man come out of?

I.—I do not know. No one has any knowledge on the subject. Theories are not satisfactory foundations on which to build a scheme of immortality.

A.—Let us review your facts. Is it proper to speak of the first known condition of the earth, when it was all rock, as the era of matter?

I.—Yes, that is the only fact known of that era. It was all material. But if there was a God, why was such a dead world launched out into space? Why not have given it life and evidence of the divine power, if such a force existed?

A.—You say it is correct to speak of the first era as rock. Is it proper to speak of the next as the era of life?

I.—You mean the vegetable era? It was life ever onward. Life includes man, brute and plant.

A.—In distinction from the rock era, is it proper to speak of the next as the life era?

I.—I do not know what you are seeking to establish; so I will guard myself, and admit that the next era was that of vegetable life. I will not accept the term life unqualified.

A.—Well, if the first was the rock era, and the second was the vegetable life era, is it proper to speak of the third as the animated era?

I.—There is the same trouble as before. The animated era, as you call it, includes all that followed its opening; but it did not include vegetation, for that is inanimate life. Why not say this: the first era was matter; the second, inanimate life; the third,

animate life—but that goes further—I think I see now what you have in mind—matter included all that followed; life included all that followed; animal life included all that followed. The thought is a grand one, and is certainly true. I never arranged those facts in that way.

A.—What followed the era of lower animate life?

I.—The higher species of animals; the intelligent brutes.

A.—What next?

I.—Man himself.

A.—What is the chief fact in the era of humanity?

I.—Mind certainly is.

A.—Is this order correct: rock, vegetation, animals, man?

I.—Yes.

A.—Is this correct: matter, life, animation, thought?

I.—Yes.

A.—Can you say that there has been anywhere in the history of the earth, a retrogression, or turning down of the hand of progress?

I.—No. It is well known that all things have steadily tended upward.

A.—Has such tendency ceased?

I.—No. It is even more active now than ever.

A.—Is there room for improvement?

I.—Yes, plenty of room everywhere.

A.—Is it proper to refer to such room as opportunity ahead?

I.—Yes.

A.—Is it proper to refer to the present onward movement of everything as an advancing train of progress?

I.—Yes.

A.—Suppose you were on a train that was ascending an inclined track; that the train was moving, and there was plenty of track ahead; that you started in blackness, came up out of a rocky cave, passed through a region of wild and tangled vegetation that improved with every mile of progress; then came upon a still higher slope, where the lowest animals appeared; then arose further into the better realm of animal life, with the blackness far behind, and an ever brightening light shedding greater hope upon the journey; then thoughtful men commanded the next zone through which you passed, and mind surmounted blind instinct; now suppose that all these grades are met with in your journey, but that distance

alone shuts out your view of what is ahead, because your vision is limited; yet remembering that every condition has improved from the beginning to the present time; that the blackness has gradually changed to brightness, and the light is growing white; that the train is moving, and there is track farther ahead; what is your candid opinion of the situation?

I.—It is most encouraging.

A.—Are any statements overdrawn?

I.—No.

A.—Is the present era a part of a moving train of progress?

I.—Yes, most assuredly.

A.—Has the improvement been so steady from the low and black past, and so persistently upward to a high and bright present, that a continuance of the journey is probable?

I.—Probable is not the word. You have made it a fact.

A.—Is it a fact that this uplifting of everything will end in hell or oblivion, or nothingness?

I.—No; such an end is impossible. It cannot be.

A.—Where will it end?

I.—I do not know; but, I see now what I have never had presented to me before, that a new life must be reached. It is matter, vegetation, animals, mind, and something beyond.

A.—Is mind able to meet and carry that new life?

I.—No; it must be something beyond.

A.—What can it be?

I.—I do not know. I am sure it will leave man, and yet be a part of him.

A.—Why so?

I.—I will tell you what I see clearly. It has just dawned upon me as a necessity to fit the facts, and it is possible that the idea will be new to you. It is this: vegetation was widely different from rock, yet was composed in part of it, and was dependent upon it. Animal life was widely distinct from vegetation, yet built up of it. Do you see the weight of this fact? Then man was made up of animal life, yet quite separate from it. The something beyond, which I do not care to name, must be made up of man as a basis, yet a separate being in every respect; as a plant is separate from a rock, a fish from a plant, and a man from a fish.

A.—I made the comparison of a moving train up an inclined track. Do you agree with me in the correctness of this comparison?

I.—I have tried to find a defect in it. I am compelled to accept every part as true, for so it is. By track I presume you mean the course of destiny.

A.—Yes. Is there such a track?

I.—The facts prove it.

A.—Was it laid by accident, or design?

I.—I cannot answer. At least not now.

A.—Who laid that track?

I.—God, if it was laid by design.

A.—One thing more. Is it proper to speak of that "something," which you term a life beyond man and mind, as the soul, made up of humanity as a basis, but quite different from it in reality? Is soul the correct term?

I.—It makes no difference what name you give it. Yet, if we follow the law of nature, it could not be this body, nor a spirit departed from this body; but a life above the human body, taking the latter as a basis only. With such restrictions, soul is the proper word, or as fit as any.

A.—You say God laid that track, if it was laid by design. What do you mean by God?

I.—I was careless in the use of the word. What I really mean to say, is that there must be a superior being controlling the destiny of existence. This I see clearly now; though I never did before. It may be proper to apply the word God to that being. Words are merely names, and names cannot make or change facts.

A.—If there is a God, and an upward tendency controlled by Him, what would you say is the goal of that tendency?

I.—It must be Godward, if your premises are true.

A.—What, then, would be the nature of that higher life that we have agreed to call the soul?

I.—I do not know. How can a complete mystery be solved in this life?

Integrity is perfection.

This is the 678th Ralston Principle. It is a law founded upon the purpose of nature in the destiny that lies ahead of present existence. The word means wholeness, completeness, or an unimpaired state; and, in its secondary application, is made to mean

honesty. While, as we have stated, religion and morality are not considered in a life of perfection, they are stepping-stones in the progress toward that life. Religion is a rule of conduct, and should have for its purpose the attainment of that completion of the construction of life that makes defects unknown. Morality is the proper use of a life growing better.

The past is as much a struggle of the devil to get through the limitations that surround him, as it is an effort of the elements of good to surmount its barriers. For this reason it may appear that both influences are to rise to higher planes; but it must not be forgotten that evil did not become mentally active until good came forth in the human family. The vegetable kingdom has its weeds and its fruits, to be sure; and its foods and poisons; so that the good and bad influences were blindly at work from the start, if they existed then. The animals were savage and ugly; and there were millions of years when no peaceful sound was heard on earth. The bestial was the devil, and it triumphed; but mind was not at work. The countless reptiles and venomous snakes that now threaten man, may not have made their appearance then; for they seem to live more to slay human beings than the lower animals. It was when the good had risen to the stature of manhood that the devil's dishonesty appeared in its most subtle force.

We call all that dishonest which lacks perfection, in the sense that it is not completed; it wants integrity. But any course of conduct that seeks to maintain the state of imperfection is likewise dishonest. One is a defective condition arising from lack of completion, the other is a deliberate method originating in the mind of evil, and having an evil source, intended to prevent a perfect state. This is mental, and is dishonest. It includes all the wickedness that can be conceived, planned or executed in this or any life. Here are two parallel defects that may be seen in every individual. No man can hope to attain perfection in this life, for it is an age of incompleteness. This is the defective side of the question. In addition to that deficiency is a direct purpose at work to pull him down; and the pulling is always in one direction, always toward the devil-blackness from which a better influence is endeavoring to extricate him.

Our claim is an important one. We are firmly convinced that mental integrity may be brought to a state of perfection, although the defects that arise from a lack of completion in this

age, cannot be fully overcome. They may, however, be materially lessened. This position must be thoroughly understood, for it holds a serious place in the plan of the future changes. By incomplete we refer to that condition which applies to all life in this psychozoic period. No brain is perfect, no mind is perfect, no body is perfect, no life is perfect, no material is perfect; for the age and the era forbid it. Therefore integrity in blind nature must not be expected. Its realization is for another stage in the career of this planet.

[679]

It is possible to attain perfect mental integrity.

This is the 679th Ralston Principle; and unless it is clearly understood, it will be capable, on its face, of erroneous interpretations. Integrity in blind nature is completion or wholeness; as we say a machine is finished, all its parts are there, they are lubricated, polished, and fitted to each other so carefully as to run true without a hair's breadth of variation; and not an element of the successful operation of the construction is lacking. That is an honest machine, in that sense, for it possesses integrity, or wholeness.

Mental integrity is not mind or brain, nor any faculty allied to either, except in the use of purpose. All that which intends to do evil is mental crime; all that which does evil without intention is blind nature; all that which seeks to prevent a bettering of the conditions of life, or a bettering of the defects of blind nature, is mental purpose to do evil, and is therefore crime. The dividing line is sharp and clear. No one need mistake it. There are two kinds of evil in present earthly existence:

1. Material imperfection.
2. Mental imperfection.

The former is attributable to the defects or incompleteness of this period, and is chargeable to blind nature. The latter is attributable only to purpose, and is directly chargeable to a personal devil.

It is not possible to attain material perfection, as the incompleteness of this age prevents it. We have said that it is possible to attain mental integrity; and for the reason that every human being, who cares to do so, is empowered with the ability to have an honest purpose in each act and thought of life. The

distinction is broad and forceful, as it is pregnant with meaning and responsibility. As long as existence endures in this period, there will be material imperfection. Wrongs will be committed, injuries dealt to innocent and guilty, and the code of morals will be fractured time and again, by the agency of blind defects; and the best that can be done to lessen these evils will be accomplished by the proper kind of education. To that extent only is there responsibility. On the other side of the line we find the mind held to a strict accountability for all its intended evil; and the acts that come under this class of imperfection are of three kinds:

1. Those deliberately committed.
2. Those that are the outgrowth of a careless control of the being, or indifference in the matter of lessening the material imperfections of life.
3. Those that arise from refusing to act.

To illustrate the first, we find the pushing malice of Satan urging each man and woman on to some evil, some scandal, some temptation, some crime; and necessity, comfort, convenience, and the opinions of others who are evilly disposed, are covers by which these sins are made attractive. The master of wickedness clothes all his lesser deviltry in gilt-edged pleasure. To illustrate the second, we will cite the following cases: A man pays no attention to his conduct, and some one is injured thereby; a harmless joke leads to crime; a careless riding or driving produces pain, loss of a limb, or death, or any inattention adds to the inconvenience of living. There is also a large class of evil that results from making no preparation to prevent it. To illustrate the third, we might mention any of the omissions that abound in daily history, and lead to harm. The man who sees another in danger, and pays no heed to the situation, is guilty of the ill that results, had it been in his power to prevent. There can be such a thing as an absolutely negative offense, in which nothing is done.

Perfect mental integrity is attainable, for it has been attained. There are many men and women on earth to-day who possess this high degree of excellence, and yet may or may not be classed among the moral people of earth. Some believe in it from habit, and practice it as a part of their temperament. There are many who would do no wrong, who would think, speak, act no lie, who would lose the last cent in their possession rather than retain it by dishonesty. As we shall see later, these men and wo-

men are so constituted from an inherent nature, aided by heredity; and their ranks are not very liberally added to by voluntary recruits.

680

Honesty is the key to immortality.

This is the 680th Ralston Principle. In answer to the inquiry why honesty is placed above every good deed, every moral act, every pure thought, every virtue, and every noble quality, we will state that honesty includes them all, and there is no other material or moral element that will do as much. You say that perfection includes all else on the good side of life; so it does; but perfection means integrity, and integrity means honesty. Take, if you will, all idea of goodness, all idea of morality, all idea of religion, out of the world; and honesty will remain so long as perfect laws operate perfectly; and, as long as man constitutes a defect in the machinery of existence, he will be out of harmony with the laws that control his coming and going.

In the loftiest sense in which the subject of honesty may be considered, we look to the great scheme of creation; to the adjustment of all the clockwork of the sky; to the perfect rhythm of the orbs as they sing their shining courses through their interminable annuals; to the marvelous protection of the atoms by which the least fleck of dust is secured from loss, and is held to its place in the economy of construction; and to every law that moves the complicated enginery of matter; all is honesty, all is integrity. There is not an insincere transaction in any act of God. There is no snare, no trickery, no deception, no lie, no forgery, no stealing, no revenge, no invasion of the rights of others, in the entire span of creation. The only outcropping of dishonesty is found in the brain of animal life; and, owing to the malice which bears always the stamp of design, we are led to the belief that a Protector stands guard over this malice; which Protector must be God or devil; and, as God is never dishonest or malicious, the only conclusion tenable is that a personal devil invents all the evil of existence. This deduction is sound. It will stand all the tests of logic and all the scrutiny of analysis. There is a personal devil in the sense that there is a personal God. It is foil for foil. If God is a power of any kind, the devil is the foil of that power, and God is the foil of that devil. These proposi-

tions grow in strength of position the more they are thought upon and closely examined; until at last they become impregnable.

The revolutions of the earth around the sun, the circuit of the moon about the earth, the journeys of the planets, and all the phases of astronomy, are so honest that they may be predicted to exactitude, even to the second of time. This is the God side of the universe. It is that quality which denotes perfection in creation; it is integrity. It is the last round in the order of ascent out of the realm of imperfection. It is all that Heaven can offer, or ambition attain. Give to mankind this one principle, and sin would be an impossibility. If we were asked to name in one word the one quality that would embrace every meritorious creed, every religion, every requirement for salvation throughout all eternity, we could safely produce the word in this alone—honesty. Thou shalt not steal—an honest man will not. Thou shalt not murder—an honest man will not. Thou shalt not lie—an honest man will not. Thou shalt not commit adultery—an honest man will not. Thou shalt not covet, envy, overreach, take unfair advantage, cause loss to another, mislead—an honest man will not. Thou shalt not seek revenge, harbor malice, indulge hatred, return evil for evil—an honest man will not. Thou shalt not slander, libel, gossip, defame, belittle, misrepresent—an honest man will not. Thou shalt not waste time, idle away moments, neglect opportunities—an honest man will not. Thou shalt not disregard the health and safety of that body which God has intrusted to your care—an honest man will not. Thou shalt not neglect the soul side of life—an honest man will not. Here is all the religion of earth, sky and Heaven, summed up in one word—honesty.

It is possible to be perfectly honest, in so far as such quality affects the line of human advance toward eternity; that is, in the mind of this earthly body. Mental honesty is all that can be made perfect here, and it is all that needs to be made perfect to secure life hereafter. When the question is asked, How can an imperfect human being become honest? we point to examples seen in all ranks of life, as answers to the inquiry. We have met perfectly honest rich men, though few indeed there are in the world; for the very art of accumulating wealth implies the impoverishing of those who are less fortunate, and this is rank dishonesty. We have seen perfectly honest men and women in the lowest stratum of life; but they are very few; for extreme poverty and misfortune

imply an unwillingness to till the soil for a living, and this is dishonest. The predominating percentages of perfect mental honesty are found in the middle classes, embracing the thrifty poor, the humble rich, and representatives from all the strata between. Rather than sacrifice a temporary gain for a permanent stability of good fortune, most persons shut their eyes to the fact that honesty is, in the long run, the best investment that can be made in this life; and is always a herald of certain success. But there are those who recognize this principle, and, consequently, there are many examples of perfect mental integrity.

[681]

Mental integrity is an inspired gift.

This is the 681st Ralston Principle. By inspiration is meant the permission to catch a glimpse of the sub-conscious faculty mentioned in the 655th Principle. By gift is meant an endowment that is bestowed upon those alone who seek it for its own sake. There are many kinds of inspiration, and all of them are interesting studies. The general in battle is inspired in his exercise of that keen power of observation that leads him to execute the lucky stroke in the crisis of engagement; yet his power is merely a lighting up of the sub-conscious faculty under stress of genius. The financier, much as his operations are unfair, is able at times to secure the same discernment through a whetting of his brain; but he stands no farther than at the threshold of the sub-conscious power. These are the unmeritorious cases. The geniuses of war, who have battled for their own aggrandisement, have died in miserable reverses. Alexander was a drunkard, and died wretchedly in his youth. Cæsar was slain by his compatriots. Napoleon trod the hot pavements of torment during his reign as emperor, and died a prisoner at St. Helena.

The poet is always an inspired interpreter of God; and few there are who are poets. The grinding out of rhythms and rhymes, the spelling of pretty words, of rich sounds, of names of gems and flowers, do not constitute the poet. He must have the sub-conscious faculty in control of his mind and his thoughts; and that power alone will make him a poet. Simple as this supposed gift seems to be, and rare as it in fact is in this age and generation, there is nevertheless no clearer example of the presence of the sub-conscious life. The man or woman who loves true poetry, is

a lover of everything good and beautiful in the earth, in the mind, and in the heart. Nor could any better proof of the imperfection of this age be found, than in the ridicule which is cast upon the divine inspiration of such poets as Longfellow, Tennyson, Milton, Shakespeare, and the hosts of others, who have spoken a language not understood by beefy brains. The shrivelled minds of American newspaper reporters and editors have slurred and abused the tastes that prefer chaste literature to the mud and sewerage of modern journalism. At the death of Tennyson, these bar-room and brewery-bred reporters paraded his lines as evidence of his inefficiency as a poet, and their abuse of him and of other geniuses has led the great public to prefer the cheap sensations of the newspaper falsehoods to the noble inspiration of the poet. It is safe to say that there is not a man or woman connected with the press of this country, who is able to give birth to lines half as meritorious as the following extracts of Tennyson:

"Yet I doubt not through the ages one increasing purpose runs,
And the thoughts of men are widened with the process of the suns. * * *
Not in vain the distance beacons, forward, forward let us range;
Let the great world spin forever down the ringing grooves of change.
Through the shadow of the globe we sweep into the younger day:
Better fifty years of Europe than a cycle of Cathay."

"Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar
When I put out to sea.

But such a tide as moving seems asleep,
Too full for sound and foam,
When that which drew from out the boundless deep
Turns again home.

Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell
When I embark.

For though from out our bourne of Time and Place
The flood may bear me far,
I hope to see my Pilot face to face,
When I have crossed the bar."

Ninety-seven per cent. of humanity will see no true poetry in the latter selection; to them it will be mere rhyme and rhythm; but the other three per cent. will feel the power of the

sub-conscious faculty at work in every line, and a chord, deep and long, will be struck by the weight of meaning that is impressed in the life behind the words. One is grand in composition; the other is sublime in its simplicity; one feels the portend of earth's advance; the other speaks for the individual soul; one sees with prophetic vision the widening of the mind-force in unison with the unreeling life of the sun; the other recognizes the soul-force as something that drew from out the boundless deep, turning again home. To him, or her, who *feels* the power of the sub-conscious faculty at work in these lines, there is tangible evidence that the soul-embryo is seeking lodgment in the life of such person.

Poetry is a mere incident, however, of the matter under discussion. There are four sides to the whole question, as follows: 1, the sub-conscious faculty; 2, honesty; 3, the inspiration; 4, the gift. Honesty and the sub-conscious faculty are one in the sense only that the former is the quality of the latter; just as beauty is the quality of the flower, yet not the flower, nor a thing apart from it. The gift is the attribute of the individual, and inspiration is the source of that gift. Hence the four elements of the soul-force form a quadrinity, to which each is necessary, yet the four are as one, and four in one. This test may be applied to every human gift, every talent, and every super-mental endowment.

The brain-mind is not an associate of the soul.

This is the 682d Ralston Principle. There are three mistakes in vogue connected with the study of the immortal part of man. First, it is a mistake to assume that the reasoning faculties can recognize God and the soul. Second, it is a mistake to assume that the quality or excellence of the brain mind is an indication of quality or excellence of the soul. Third, it is a mistake to assume that the higher up the scale of civilization or intelligence the brain mind ascends, the nearer it is to the soul itself. All three of these errors are widely prevalent at this time, and they may be found in the literature and philosophy of every civilized people. The mistakes are due to the fact that rank and achievements as a race are confused with the insignia of such rank and achievements. In the animal dawn the distinguishing feature of creation was the power of locomotion, yet this power was no

part of the soul, that lay at the end of that chain of destiny, of which the early animal was a necessary link.

The brain-mind is the feature of the psychozoic period; yet only a link in the same chain of destiny. Few people stop to think that the higher order of intelligence, with which man is endowed, is merely an accommodation of the brain to the more extensive use of the senses. Even the reflective, the contemplative, and the reasoning powers of the mind are associated with the senses. Try to analyze them, and see if this is not true. The age of reason is the age of non-soul existence. The mind of the brain is the joint property of God and the devil. The soul is the exclusive property of God. Reason of itself is incapable of tasting the essence of soul-life; just as the fingers cannot taste the odor of a flower, or the ear see the smell of palatable meat. The mixing of the senses is senseless. When the infidel undertakes to prove there is no soul, by applying the rules of reason to his system of evidence, he succeeds as completely as the scientist who proves there is no light, by the evidence of blind men, who can hear none, feel none, smell none, and taste none. To the blind there is no light. To the deaf there is no sound. The power to recognize is a gift that is denied many.

Civilization and intelligence may take new forms in the coming centuries, but they can never mount to a higher plane than they have yet reached. Their limit is a band of iron, without flexibility, and without increase of compass. Beyond this limit the brain-mind cannot pass. The ancient Greeks touched the keystone in the arch of mind, and that mark has never since been reached in the flooding tides of invention, literature and philosophy. As we have several times stated in the preceding chapters of this volume, a curve running to its highest arc must, if it continues, proceed to descend. Such is the history of all mental ages. The achievements of civilization and intelligence overtop themselves; and, after passing the zenith or turning point of their evolution, turn to degeneracy. Such is the disquieting conclusion reached by many eminent scientific students of the pathology of our race. Of the various symptoms of degeneration, whether racial or family, the extreme and final one is suicide.

It is unalterably established as a law of nature, that throughout all the world the ratio of suicide corresponds exactly to the ascending scale of civilization. Thus, among the lowest savages self-destruction is practically unknown; the Indian tribes

in America are less civilized than the negroes, and suicides among the latter are about eighteen times as numerous as among the former; while they are ten times more frequent, proportionally, in the white race than among the colored population. Moreover, suicide is steadily increasing throughout the entire English-speaking world. In the United States the suicide record since 1890, according to recent statistics, stands as follows: 1890, 2,040; 1891, 3,531; 1892, 3,860; 1893, 4,436; 1894, 4,912; 1895, 5,750, and 1896, 6,520. These are the figures of the statisticians; but they are correct only in their presentation of the proportion of increase. For many reasons that need not be stated here, there are omissions that cannot be well avoided under the methods employed. A private collection of data for 1897 shows the number of suicides to be greatly in excess of the figures of the preceding year.

This unpleasant overtopping of the forces of civilization has not failed to attract attention. Prof. Lawrence Irwell, in his careful monograph on the subject, reprinted from a recent number of the *Medical News*, gives impressive reasons for his conviction that the degeneration of the human race, of which the suicidal impulse is a sign, is the result of the many deteriorating influences inseparable from what we call "civilization," with its excesses and vices. It is among the wealthy and "educated" classes, chiefly, that degenerates are fostered, in opposition to the inevitable process of natural selection. "Never in the history of the world," declares Prof. Irwell, "was there a time when such strenuous efforts were made to prolong the lives of the absolutely unfit, that they might have an opportunity of reproducing their kind; never was there a race which suffered as the English-speaking race is now suffering from the fertility of the worst specimens of humanity." To one who is a thoughtful student of causes, the influence that works out these results may be readily discovered.

The soul, though different from man, involves him as its basis.

This is the 683d Ralston Principle. It is properly the climax of this chapter. We have thus far stated that the soul is immaculate whiteness, and is the essence of God; that integrity is its quality, and that this quality may be attained as an inspired

gift. Then we learned that we must not look to see the soul emerge from the mind, for that faculty is not an associate of the immortal part of man.

The principle which we now seek to maintain is one of comparison. It has long been understood that man was made in the image of God. If so, then he is made also after a plan that most suits his sense-existence. Ever since the "dawn animal" first came upon this earth, there has been a steady uplifting of the head as the topmost part of ultimate life; and, having come nearest the heavens, resting securely above the framework of the body, it has reached its highest point of carriage. God may have a larger proportionate head, if He has one at all; but He cannot find a better location for it with respect to the rest of the body. If, therefore, God has a head, it is placed as man's is placed, above the body itself. The uses of the head must have some important influence in determining whether one is to exist or not. Humanity is a working machine, the chief object of which is to secure food, or to protect life, which includes the procuring of food among other things, such as shelter and clothing. Every part of the body is reminiscent of the savage animals; with the size and shape reduced and mollified by less exacting usage. The canine teeth of the most refined woman are lesser tusks of the tiger; as may be seen by a comparative examination. The finger nails and toe nails are remnants of the claws of the hyena, made flat and thin by lack of use. The dormant ear-muscles tell us that their only value, which was to prick up the ears to catch the sounds of other life, is obsolete because conditions are changed. The arms are appendages intended to catch and hold food; the fingers are charged with the duty of tearing it apart; the legs and feet run for food; the eyes see it; the ears hear flowing water, the sound of bird, or the approach of game; the nose detects it; the tongue tastes food for safety; the teeth grind it; the stomach digests it; the heart and veins circulate it for the sustenance of the body; the lungs purify that food when in the form of blood; the intestines and co-operating organs eliminate the waste food, and every part of the body, from head to foot, is engaged in the business of securing the wherewithal to eat and drink. If the arms and legs were to be amputated close to the trunk, leaving only the head and torso, it would be possible to sustain life, provided some aid was at hand to supply the necessities of existence, to bring water

and nutriment, and provide clothing and shelter; in other words, the limbs must have substitutes.

But it may be claimed that the mind is not a food-producing agent. Let us see. There are three brains; the third is called the medulla oblongata, and its duty is to keep the stomach active during the digestion of food; to keep the heart active to circulate the blood made out of that food, and to keep the lungs active to purify the blood that is circulated; therefore the three duties of the third brain are solely devoted to the food question. Then the second brain is called the cerebellum; but its duties are merely to move the muscles. These could not operate of themselves; there must be an engine to charge them with its own force. As the muscles are devoted to the work of food-getting and preparing, the second brain is merely an adjunct to the same business as that performed by the medulla. Then comes the first brain, or cerebrum. This is to think, and every animal or human being that attempts to secure food, clothing and shelter in this world, must think much and hard. Thus the three brains are blood-making, muscle-moving and strong thinking functions. If there is any other being connected with man, he would not find it an easy task to prove it. If there is another part of him, where is it? If you can name any portion of the body that is not connected with the purpose of eating, and the securing of food, name it now. What is it, and where is it located? It is not in the legs; that is agreed. It is not in the arms; that is acceded to. It is not in the bladder, kidneys, intestines, liver, stomach, heart, lungs or spinal column; and no one pretends to believe it is. Now nothing but the head is left. It is not in the mouth, tongue, teeth, throat, ears, eyes, nose, nasal cavity, pharynx, hair, scalp, skull or larynx. If it is in what is left, it must be in the cerebrum or cerebellum, the medulla oblongata being a part of the spinal column. It is not in the cerebellum, for that is the dog or horse part of man, purely physical. It is not in the cerebrum, for that can be removed, and the functions of the body be carried on. Where, then, is it?

Any attempt to prove that there is in the human body an immortal soul, living in the operations of this life, must ever and always be a signal failure. It seems strange that the mind will permit its own wishes, its own yearnings, its own hopes and fears, to create out of nothing a system of soul theology that

answers every problem in the profoundest philosophy of the universe. The man who works, lives in all the material acts of the body, coupled with a healthful vigor of the mind; yet his one aim, first and last, is to support himself and those dependent upon him; so he is a mere machine; running about on legs; toiling with his arms and hands; feeding the furnace of his vitals with victuals; with heart to beat, lungs to breathe, stomach to digest, intestines to eliminate; and head to keep charge of these food manipulating duties; yet it is claimed that man is made in the image of God; which means that God eats, digests, and has need of liver and kidneys, legs to walk on, and hands to feel with. Legs are made for physical environments, with a friction-resisting soil to give them the power of propulsion. God lives in millions of worlds, and His opportunities for locomotion are too expansive to allow the use of feet or legs. Steps measure a limit of space. Aerial flight swims seas of freedom. The winged spirit traverses shadows and sunbeams like a dream that loiters on the bank of some swollen stream, and anon flits to the throne-room of a queen, thence cleaves its course to the eternal snows of the Himalayas; spanning areas as thought leaps the continents or nestles to evening repose in the lap of some red, gleaming star.

The whole conclusion of the matter is clear, at least on the negative side. There is no reason for believing that God is made to walk; and yet it would be impossible to build a physical body more beautiful than this which we call human. He who grasps worlds, and holds them in the hollow of His hand, cannot possess physical hands, or physical arms. If a giant in strides, He must be a giant in legs; and this is repugnant to our ideal Creator. It is a well settled law that life adapts itself to conditions, and a useless form is not given to any being. We therefore are forced to conclude that the soul itself is a thing apart from the human body. It is not a better body, but a shape and life beyond.

[684]

The past solves the future.

This is the 684th Ralston Principle. Where there has been a steady and unvarying advance in steps of deliberate design, each stamped with the character of its purpose, it is safe to seek the solution of what lies ahead by the unraveling of what has been woven in the past. That there is a step yet to be taken, is too

plain to be argued. That there is a new form of life to be accomplished, is a matter of certainty. That it is not to be like man, and yet is to take man as its basis, seems to be settled by the verdict of history already made by the recorder of the æons that have fled. Rock was the basis of vegetation. It had to crumble into dust before the virgin soil was formed. Yet vegetation is a thing apart from rock, taking the latter only as the basis of its own growth. Then animal life could not have existed, had not vegetation preceded it; for the latter is part of the nature of the animal, yet a form apart from it, taking it merely as the basis of its growth. Man was a thing apart from the animal on which he grew. The dog and horse are the highest types beneath him; yet he is as far beyond them as the angel is beyond him. A close and minute study of the steps in this ascending scale of development will reveal the plan of the future. The next life is the soul life, if we adopt that term for convenience, and it is man metamorphosed.



CHAPTER XXXI.

A NEW BIRTH.

685

THE seed of immortality is sown in the physical body.

This is the 685th Ralston Principle. It follows out the law that has ever been active in the steps of the past; and it is this law that has connected every higher plane of existence with that which was next below it. The body-general of one condition has been the fruitful womb in which has grown and developed the seed of the advance life that followed; and, in such a way, all progress has been linked together in one long chain.

It is an interesting question to inquire what gave the first rock its solidity. Ordinarily we expect to find strata and evidences of pressure connected with every rock. The sediment that settles at the river-edges, or along the beaches, or in water bottoms, is always resolvable into strata, showing the steady accumulation of material washed to such places, and there left to work out its changes. The tendency to form rock is inherent in the mixture, whether subjected to pressure or not; therefore it may be considered a fact that the first condition of this earth was a native rock, formed from its accumulations. Water in some form must have been present in the air; its fall would gradually wear off the surface of the rock, and soil would thus be made. It was this soil that contained the seed of the vegetable kingdom.

Whence came the first seed? Some will hazard a guess that it was in the rock. This would have been a physical impossibility, for the solid rock would have killed the seed germs; the cold would have killed them; the heat would have done the same; and there were extremes of both. By the nebular hypothesis we are told that all the solar system was an overheated gas, that gradually cooled to a molten mass, and finally to solid matter; and that all that has since appeared on earth was contained in that hot vapor. If this is true, the heat must have been many thousand degrees; while it is well known that a heat of two or three hundred degrees will destroy any seed of vegetation, and any germ of animal

life. Therefore the nebular hypothesis is radically wrong. It cannot stand for a moment, unless God is admitted as a creator following up the work by specific acts of a miraculous order. If the latter be true, it is more in accord with the trend of creation to say that God moves in the solar machinery that is unfolding the destiny of this planet in successive advances.

But the great fact stares us in the face that the rock, crumbling beneath incessant rains until soil had been made by pulverizing, was seedless; for it must have been seedless; yet it gave birth to the vegetable kingdom. This was a miracle. It came about in one of the two ways: either it was created by the immediate fiat of God; or else it came in due course from the sun, in one of those epochs that require millions of years for their unfolding. Another miracle happened. The vegetation that overspread the earth became the womb in which was sown and developed the seed of the animal kingdom. This is clearly evident. In fact, it is true that the animal body is but a collection of the vegetable cells of protoplasm. Still another fact appeared, no less miraculous. Mind was sown in the womb of the animal kingdom, and came thence to man, and humanity crowned the work thus far accomplished. The final step of all, the goal of progress, is the propagation of the soul, or the immortal being; and this, instead of being a part of man, is but a seed sown in this life to be developed in the next, and there find its proper growth. If this is not true, then the past is not the key to the future. If this is not true, then the whole story of the earth is false. The seed of immortality is sown in the physical body, but not in every physical body. As there are infertile rocks, so there are infertile human bodies.

[686]

There must be a new birth.

This is the 686th Ralston Principle. It embraces the idea so often expressed, in one form or another, in the various religions of the world, from the beginning of history. Strange to say, it has a single meaning under two widely varying circumstances. By being born again, in the plainest purpose of the term, is meant one birth added to another; that is, the individual passing through a change that results in a new being while retaining the individuality of the original. This is the more civilized meaning of the law.

Darker religions teach the doctrine of a new birth after death; or something akin to the transmigration of souls; and the crude, though wild films of the semi-heathen structure, known as modern theosophy, contains the same evidences of a savage origin. The true process, as we shall see, is as follows:

1. The seed of the soul is sown in this life.
2. The embryo of this life becomes the fœtus of the next by metamorphosis.
3. The full fledged soul is a being not intended for earth.
4. The seed and the embryo are considered one; although they represent progress in this life.
5. The fœtus is a full being, limited by existence on this earth.
6. The three stages are often referred to as one and the same, and the term "soul" applies to any one of them; that is, to the seed or embryo, to the fœtus, and to the final existence.

A new birth in the sense in which it is really intended by all advanced religions, and especially by the Christian, is the addition of one existence to another. In exactly the same way, and by the same principle, the vegetable kingdom was born in the soil of the barren rock; in exactly the same way the animal kingdom was born in the lap of plant life; and the mind of man found a like embryo in the lower animals, the evidence of which is plainly visible at this time. As some rock is infertile, so some human bodies are devoid of the possibilities of such a change. The first thought of a religious person will be that of doubt; for it has all along been supposed that **every** man, woman and child possesses an immortal soul. A claim of such a character as that would quickly drive every sensible person into infidelity. But the Bible, in both the Old and New Testaments, teaches otherwise. "Ye must be born again," is the refrain of Christianity; and the destruction of millions of human beings by the direct act and choice of God, must stand as conclusively proving that all human beings are not immortal. If we must be born again, as Christ said in several instances, and as His disciples taught, then the line is drawn at once between mortality and immortality. The remark was not an idle one. There is nothing more solemn in the whole Bible; nothing more truly meant as uttered. But if the Scriptures had never been written, if Christ had never come upon earth, the true student and philosopher, examining the evidence at his command, must

have formulated the same law from the mass of testimony and proof that crowds his mind. Christ speaks plainly. The new birth was of the spirit, as it is translated, but of the soul-embryo as it was uttered by Him. The language is clear. The manifestation of a new being, that is being born *anew*, and its confession to the world through baptism, was embodied in those teachings; and it was proclaimed that every individual was barred effectually from the kingdom of Heaven, unless a new birth took place. We refer to this, not to rely upon it as a means of proving our principle, but merely to show to Christians that this law of nature is not in conflict with their doctrines. So, likewise, the fact that God, repenting that He had made man, destroyed all the millions of the wicked earth, is conclusive proof that few indeed are born again; for those who were destroyed then in body because of their worthlessness, were resolved to the funds from which they came. Any other view is purely a contradiction of God. Thus we see that the religious writings agree with the natural laws.

[687]

The orgasm of soul-creation is complete evidence of itself.

This is the 687th Ralston Principle. Orgasm is the creative act referred to in the discussion of the 673d Principle. It is not evolution; and bears no more relation to that process than did the germination of the seed of the vegetable kingdom in the barren rock-soil of the primitive era of the earth. It was then that the first orgasm occurred. There comes a time in human life when the same process is repeated, or may be enacted, if the life is cast for a fate of this kind; and the most satisfactory part of it is that the orgasm of soul-creation is complete evidence of itself.

It is not necessary to go back to the evidence already adduced, to show the existence of the sub-conscious faculty, in the many phases which it assumes; nor need we, at this place, iterate the proof of that sublime condition of the inner mind which may be termed perfection. Our present purpose is merely to confirm a well-known fact relating to the soul's origin. In the first place, all civilized religions are obscure on the question of the presence of the soul in the earthly body; all admit that it is not suited to the earth, nor the earth suited to it. All state that the soul is

to be perfect hereafter, but is imperfect here. These admissions are contradictory; for they give us two souls, or none at all, in this life.

Another fallacy in relation to the origin of the soul appears in the claim that it enters the body with the breath, and goes out with the breath. If the claim could be sustained, it would prove the soul to be located in the bronchial tubes; for there the breath stops. It never enters the lungs. The carbon dioxide comes out of the air cells and, by the law of the diffusion of gases, the oxygen is exchanged for it. The use of air is for mechanical purposes. The soul that is said to leave the body when the breath goes out, is the physical spirit known as the vitality, or the life. It is really a soul, but not the sub-conscious faculty, or the real soul, that lives on after death. It is really nothing more than physical vitality; but it has form for a brief time, and wanders about in the sense that it sends impressions of itself about through the process of transference, or telepathy. We have often referred to it as the soul; but it is more properly a spirit, vanishing and evanescent. The terms, soul and spirit, are interchangeable.

The real soul, or the immortal part of man is not dependent upon the breath; if it were, the cases of suspended animation would require a new soul to be created every time the breath returned. For this reason it is not true that the soul enters the body of an infant at the moment of its birth. There is no difference between the unborn child and that which has come into the world. The fœtus at seven months' pregnancy is a fully equipped human being; and the two months further waiting will tend only to substitute a little growth that may as well take place outside the body of the mother as in it. Children are born into the world that do not breathe for some time; and the physician avoids cutting the naval cord in order to allow the babe to retain the prenatal condition, and live on the circulation of the mother's blood, during which time the lungs of the child are inactive. It is not safe to cut it away until respiration is established, for it will die. In that interval of time there was as much soul in the infant as afterward; so that the dividing line is not at the juncture of taking breath. Then, if the soul does not enter the body at the time of birth, it must come in before then or afterward, or not at all.

Let us see if the soul enters the child prior to the time of

birth; and if so, when? There are but three opportunities. One is at quickening, when the embryo is supposed to be changed to a foetus; another is at the setting or amalgamation of the protoplasm of the male with the egg of the female; and the earliest is at the orgasm, when the male germ or true life is actually created. The last named cannot be the creation of the soul, or even of its seed, for there are millions of germs created by such orgasm that perish for one that is saved; and it cannot be true that so many souls are wantonly destroyed; nor is there anything to indicate the establishing of life that is destined to live forever. The union of the germs of the two sexes is open to the same objections. Many are lost after such uniting, and there is nothing in the act that bears the stamp of unusual importance. The time of quickening is purely a step in the progress of development, by which the various functions of the body come into play. It happens to be the first efforts of the muscular system to take on the activities assigned to itself; and there is nothing but animal tendencies indicated. Indeed, the acts of orgasm, of union, of quickening, and of birth, are all animal, and no more. It is, then, true that the soul does not, and cannot, enter the body prior to, or at the time of, birth. If it comes before death, it must come by some specific act during life.

This specific act is called the orgasm of soul-creation, and corresponds to every orgasm established in the long line of life on earth, since the first vegetable cell was formed in the pulverized rock. If soul is to come out of man, there is reason why it should not have its origin in the same way, and by the same process, that has characterized all births. There is an ecstasy in every orgasm. We cannot measure that of the flower or the plant, for their language is unknown to us; but the honeyed petals of exquisitely shaped and colored blossoms are charged with the pleasant duties of the act. The best in tree, in bush, in vine, in shrub, emanates from leaf and stem in the form of flowers. The best in man is the blossoming of his sub-conscious faculty into the soul-embryo. What is the orgasm that is enacted at the time of so wonderful a transformation?

Call it by what name you will, it is a clear piece of work, visible to every consciousness. Names have been given to it, in and out of religion; but it seems that it cannot be adequately named. It is too important a matter to be passed over lightly,

and we shall examine it a little at this place. There are three phases of this orgasm.

1. In infancy.
2. Outside of religion.
3. Within religion.

As to infants, we regard them as perfect in the conditions that make for eternity. No person can study a child without realizing more of God than of man in its nature, provided the infant is the offspring of parents who come under two following phases.

Outside the pales of religion there occur many soul-births that are absolutely genuine. The incidents are always interesting. Perhaps one of the following cases may coincide with experiences known by you to be true, either in your own life, or that of another. We select four, to bring into our history the annals of the four divisions of responsible humanity; manhood, womanhood, young-manhood, young-womanhood. A man says: "I never read the Bible. I never went to church. I was never talked to by any person professing religion. I studied my own life, and the ways of people whom I met with daily. I saw and felt the effects of wickedness; and I was tired of playing a part in the same company. I thought and studied day by day. I wished to do right. I longed to deal honorably with my neighbors. I thought of my wife and children, of my home, and the many ways I could bless and benefit them all. I assumed new duties; became more interested in the burdens borne by those who called me father, and the woman who was their mother; and I make their tasks lighter by taking on all the cares I could pile upon my shoulders. In business I became quieter, but more obliging, more patient, more willing to endure complaints, and more ready to rectify faults. My one standard was honesty for its own sake, and this seemed to mean everything else. I felt the light coming on each day I lived; and, at last, I experienced a change, which came as a climax. Now I deem it my duty to go to church, to observe the Sabbath, and to worship God."—This man had passed through what religious people call "conversion." Many men and women have come into the Church by transformation of this kind, worked out by the sub-conscious faculty, and resulting in that climax which is known as the orgasm of soul-birth; and it is safe to assert that there is no back-sliding.—A woman tells the following experience: "I had spent all my life up to the age of

thirty in frivolous amusements: reading common novels that excited but did not elevate the mind; dancing, card-playing, gossiping, dressing to outdo my neighbors, and things of this kind. I began one day to think of my children, of my husband, and of myself. I was not a church attendant, but often visited here and there to display my fine clothes and new hats. When the serious moods came over me, I was filled with doubt; but I did not consult any minister, nor did I seek solace in religion. These thoughts never even entered my head. I wished to live a more consistent life, not a soberer one. I wanted more real happiness, not prayer, Bible-reading, severity or gloom. My ideas took practical shape. I felt like setting an example, not giving advice. It seems strange that, first of all, I began to look after my servants, especially in the kitchen. Soon the table looked better, the food was more carefully cooked, more wholesome, and more invitingly set before my husband and children. They seemed happier and healthier for it. The house was neater and cleaner. My bad temper went from me. Sunshine entered at the door; irritability flew out the window. My example drew followers. This change went into my life outside. I gave up none of my old friends, but was more neighborly, more kind to those who needed cheer, and less gossipy. In the course of a year of steady bettering of myself, I felt one day a pure white light enter my soul, and a calmness that has been permanent. After it had come, I studied its nature, but said nothing. More months passed, and I called upon the wife of the minister of an humble church, who told me I had experienced a change of heart. I felt that my duty called me into church membership, and I obeyed its dictates."—This woman's transformation was unsought by her; it was unsolicited; no one urged it upon her. It was a perfect orgasm of soul-birth; and thousands of others have attained the same end, with no Bible, and no minister to lead them to it.—A young man tells the following: "I was tempted to go into bad company, but the voice of my dead mother came back to me out of the years of youth, and I fell back upon myself, resolved to live a life of which she would not be ashamed, as she looked down upon me from her home in Heaven. I went to no church. I had no religion, no guide of that sort; only my resolution. * * * Soon my life changed all round. I worked out the problem alone. But I was not prepared for the sudden inpouring of a new self that occurred one evening, when I was walking alone, thinking

of my resolution to live a perfectly honest life, at all hazards, and regardless of all sacrifices. I seemed a new person."—The same experience has been concurred in by thousands of others. The young man afterward allied himself to a church, and never swerved from his new life.—The fourth experience is taken from the testimony of a sweet young woman, who spoke of it as the way she was converted out of the Church. After relating the practical steps she took in response to the demand from her own heart to lead a pure life, she concludes: "I had no motive, and nothing special to gain. My friends were the same, and as numerous before as after the resolve I made. I found greater happiness in trying to do good at all times, and helping others to conquer their troubles. I drove all selfishness out of my life. I was honest to myself, to my mind, to my body, to my companions, and to everything. I felt that I was exerting a good influence over others, and this made me very happy. I cannot tell you of the hundred little things that a girl can make better each day she lives. * * * At length I met a very decided change. It came all at once, one afternoon. A breath of peace entered my heart, and filled it with a holy calm that I cannot describe. I was the same girl with a new self within me. No one noticed the change."—As was said previously, it is likely that you are familiar with experiences of this kind; if one has ever fallen to your lot, you need not read this chapter further, for you are already convinced of the truth of our principle. It does not seem probable that we have been favored with more evidence of this orgasm than you have; and when we say that many remarkable transformations have been witnessed in the lives of others by this process of soul-birth, changing men and women to nobler beings, we feel sure that you are fully aware of the truth of the claim.

Within the Church many conversions, so-called, are continually occurring; but where they are genuine, it may always be ascertained that the experience is an orgasm in which the soul-embryo is born. The change of heart or conversion ordinarily met with in Church life, is a pure sham, in which the convert is a deliberate pretender, or else a badly mistaken individual. The arguing a man or woman into such a change is sure to lead to a false conversion. In the first place, the mind is not the agent of the sub-conscious faculty, and the soul cannot be reached by the convincing deductions of reason. In the second place, all true

converts are unsolicited; those who are "urged" to change their hearts, may do so as an accommodation to themselves and to others; but they are mere air balloons, nothing when pricked. In the third place, there are persons to whom it is not permitted to give birth to a soul, to whom it is not permitted to believe in immortality and the blessed side of life. It is true that men and women may cause the conversion of others, but only of certain others, and only by certain ways. Let us see what they are.

When a person young or old has experienced this new birth, the face changes wonderfully. Every muscle, line, feature, lineament, yields to the control of the sub-conscious faculty, where formerly it responded to the mind and physical being. Such a face is never mistaken. It is not met with at all in some departments of life; and yet in others it holds a goodly proportion. Its influence is great, for it is felt decidedly and distinctly. We lay down the following rules, each a fact of prime importance: first, the urging or soliciting others to become converts is productive of sham results; second, every person who has been born anew, should exert an influence over others toward the same end; third, urging often leads such others to a wrong interpretation of themselves, and to a premature step, which proves false; fourth, the *example* of one who has experienced this orgasm, will so make itself felt and known by others that the right results are more often attained. A minister of the Gospel should be discernible by his face, as easily as the sun is distinguished from the stars; but we are sorry to chronicle the too well-known fact that few pastors are endowed with this open evidence of their own conversion. Let any such man move about among the people, and be seen of them, and he will make converts by his example, which goes forth to those about him. In his preaching he will neither reason, expound, nor argue; but he will tell the story of human life to human beings in such a way that their better impulses will mount the debris of their sins, and remodel their daily conduct. You may look over an assembly of one thousand preachers, and select, without fail and without a second's hesitation, every converted man in the lot; and the rest should be sent to manual labor on the rich farming lands of the country, where they may earn an honest living by the sweat of their brows. We do not charge this majority with dishonesty, but merely with being grossly mistaken in their own convictions. We repeat what we have already said; the orgasm of soul-creation

is complete evidence of itself; and this evidence comes in overwhelming abundance to its possessor, as well as standing forth in example that shines like a clear light before all mankind.

The greatest of errors in this regard occurs in supposing that the so-called "conversion" is a mental act, or can be controlled by the mind. Many clergymen believe that such a step consists in breaking down the opposition of the reasoning faculties. All this is contrary to the facts. There is no process of argument, and no logic that can lead to the orgasm that gives birth to the soul. It is not a mental operation. The way does not lie through the mind. Wisdom is not involved in the act, for the poor and ignorant are as fully blessed as the rich and learned. Nor does salvation depend on the ability to decide how much of the Bible is genuine, and how much is erroneous. A young minister, who had graduated from a great university, and afterward from a theological seminary, came home to his old father, and told him that the professors at the latter institution taught and proved conclusively by the most exhaustive learning that the plan of salvation, as set forth in the Bible, was all a mistake; that the fall of man was an impossibility, and the records of creation were faulty. The old man cried: "Then the millions of poor men and women, who have been saved by the Bible, will now be lost."

When the time comes, as it one day will, that men will recognize the fact that the moral and religious teachings of the Bible are inspired, and all else not; that its sublime doctrines are impregnable; and that conversion is a transaction that takes place regardless of all teachings and of all knowledge; then the ground upon which this problem rests will become secure. We often hear clergymen say, "If you will decide to give your heart to Christ, He will save you." He will do nothing of the sort. This fallacy has filled, and is filling, the churches with three classes of dead-wood that serve to choke the stream of pure salvation: there are the diffident, who accept every novelty; there are the business men, who are after customers; there are the women, who are past their prime. A homely, or ugly woman; an old maid without matrimonial prospects; an ill-natured and unattractive young lady; an ancient female, whose temper has cleared the deck of all her friendships; a boarding-house keeper, who thrives on what she does not give her boarders; a disjointed young man, who starts on a diagonal course through the world; a merchant, or professional

gentleman, who knows how to butter his bread on both sides; an old-timer, too lame to saw wood, and to decrepit to go errands; these are the rank and file of the average church membership of the world to-day; and the mistake is made in the invitation of the minister, who tells them that salvation will follow if one merely agrees to accept it. These ministers count numbers, like the Indian girl who counts her beads. You might as well inform a woman that she will become a mother, if she only makes up her mind that she will.

It is a cruel mockery to teach immortal hopes through these muddy channels. Numbers never made a church strong. The temptation to collect a salary leads most ministers to such a course of management as will garner up the requisite number of sheaves that bear a money crop. This is human. The most powerful Church conceivable is that which contains in its roll of membership only those who have been born anew. Put two or three such persons together, and they will make their presence felt in the community. Our protest is made not to discourage the admission of everybody into the Church, but because the false conversion is proving an effectual bar to the true change. In other words, we know a representative church, whose membership numbers over two hundred, of which number fully two hundred have never been born anew; and of these it is likely that more than half would have experienced the true change, had not the minister informed them that their mental decision was the new birth.

Let us repeat it again, the creation of the soul is an act of orgasm, coinciding in all respects with every creative act, large and small, that has occurred in the life of this planet. As flower, tree, and plant; bird, fish, and brute; the vegetable kingdom, the animal kingdom, and the mental kingdom, have one and all come forth out of nature by means of the act of orgasm, it is not reasonable to assume that the soul is to be produced in any other way. Fortunately, the evidence is abundant that the soul is born in this life, and that it is the new birth. The test is not mental. We cannot decide that we will be saved. There is but one way; and it is the same whether in or out of religion; the whole existence of the individual must turn honest. In Heaven and earth, there is but one moral law, and that is honesty. It is the highest ordinance, and it overtops all religion. Before its lofty demands, the creeds of earth crumble like sand, and pale into nothingness. When once

the mind, heart and body become honest, the soul-orgasm occurs, and its presence is unmistakable; no one will ever be in doubt about it. Perfect honesty is possible. Once attained, there is no losing it, no falling by the wayside.

The devil walks with man.

This is the 688th Ralston Principle. We are thrown back upon the diversity of views as to what is meant by the devil. Is he a personal being? Is he a force or fund, having power? Is he self? In any case we are compelled to credit him with having intelligence, and that in the highest degree. The devil is a brainy fellow. Because of the fact that he walks with every human being, a new birth is necessary. There are two ways of looking at this question; and it is of some importance to ascertain which is correct.

1. Either it is true that all humanity which is below the station of the soul-embryo, is the devil:

2. Or else it is true that all humanity which is below the station of the soul-embryo, is in the control of the devil.

If the former of these propositions is true, much of the wickedness and proneness to crime that prevail in the world, may be explained. Revenge, malice and hatred are of the devil; and may be aroused in every human heart. But there are obstacles in the way of its being true. Weeds were not created by man; they existed before he did. Poisons, flies, mosquitoes, wasps, hornets, fleas, lice, gnats, cockroaches, spiders, tarantulas, scorpions, asps, lizards, snakes, sharks, and the multitude of desperately evil intelligences that are useless to creation, yet are villainously cruel in the agonies and tortures they produce, were not created by man. So the little lives that destroy the lungs; the little brigands that produce the pain, the suffering, and the horrible deaths of typhoid fever, cholera, yellow fever, diphtheria, small-pox, lock-jaw, hydrophobia, cancer, and other ravages, were not made by man. Nor did God make them.

He who created the form and fragrance of flowers, the delights of beauty, the pleasure of harmony in color and in music, could not have so jarred upon these promises of Heaven as to have introduced the wanton cruelties of venomous, crawling, creeping, gnawing, vicious diseases, the languishing hours of suffering, wast-

ing, dying miseries. Such fiendish deviltry cannot suit the purposes of any honest Creator. For these reasons it is not true that man himself is Satan. It is not true that all humanity which is below the station of the soul-embryo, is the devil.

It seems at times as if it could be proved that the mind of the brain, which may properly be termed the brain-mind, is the devil himself, and the sub-conscious faculty is God. We are not prepared to make this claim, as we are not fully satisfied of its truth. Yet analysis, as far as carried, finds no fault. It may or may not be provable. The mind, in its best, is a smart machine of huge self-conceit, whose highest work is evil. It may be argued, in opposition, that the sublime works of Homer, Virgil, Dante, Shakespeare, Milton and others prove to the contrary; yet they do not, for they are clearly of the sub-conscious mind, which is *off* the soul.

The first position falling, it is then true that all humanity which is below the station of the soul-embryo, is in the control of the devil. It is easily proved that there is a personal power of evil, in the same sense as that there is a personal God. We do not believe that this person is self. We do not believe that hell is the conscience, for the deeper we are in Hades, the less we feel the pangs of conscience. Nor is it true that remorse is our fiery punishment, for murderers and all dyed criminals suffer more remorse for the unsuccessful crimes of their career, than for those that succeed in diabolism. One who can kill, and fatten on the proceeds of death; one who can run a brewery, and build a college for fame; one who can rob widows and orphans, and found a church on so-called bank profits; one who can steer a nasty New York Sunday paper through the slums of America, and seek reverential honors by soap-bubble deeds of charity, is no more capable of feeling remorse than the cat who has swallowed a pet canary bird. Conscience is culture, without which it cannot exist.

The devil walks with every human being up to the time when the soul-embryo is created. After the orgasm has occurred, the whole course of life is changed. The devil is on earth; in every land where there is intelligent life, from the drop of protoplasm to the king of an empire. If you have ever experienced that transformation of nature by which a soul has been given life in your body, you know it, and you know it by evidence so clear and distinct that doubt is impossible; but the chances are

ten thousand to one, that no such thing has occurred. In such case, the life you live is one of companionship with his dread majesty, the devil. We will prove this in any case that may come personally to our notice.

Side by side with you day and night the many numbered genius of evil stalks. You walk the street; the silent footsteps of the devil attend your every stride, stooping, crouching, bending on your every nod and beck; head thrust forward, under your face; red eyes looking up into yours. You glance into the store windows, the devil sees what you see, and plants envy and covetousness in your heart. You go in; he goes with you, lurking behind the door, and squeezing past as you join the throng. At home you sit down; he takes an invisible chair at your side; sees what you see; thinks what you think; reads what you read. If you cast the sensational newspaper aside, or discard the dirty novel for an inspiring season with some nobler literature, he slinks out of the room; but, at the end, you look up, and there he is, leering around the corner of the doorway, grinning at you. In the dark he makes the air full of his presence, and you are afraid. In bed he sleeps by your side; and, when you are locked in slumber, he creeps into the folds of your closer embrace, and lays his tired head upon your breast, ready to awake when the first changing beat of your heart announces your stirring. Vigilant devil! You cannot shake him off.



CHAPTER XXXII.

SOUNDINGS IN THE SEA.

689

THE soul-fœtus will develop on earth.

This is the 689th Ralston Principle. It distinguishes between the embryo and the fœtus. This difference is found in every kind of life. The all prevailing rule cannot be ignored, merely because so great a stake as the soul is involved. It seems to have been the favorite plan of nature to bring all life into existence by the act of orgasm, to make that life pass through the seed or embryo form, then the fœtus, then the full being ; and we obtain on earth the most positive evidence of its operation with relation to the soul, as far as we are able to know of its development. We therefore divide the life-periods of the soul into three :

1. The seed or embryo, which is produced in the physical body.
2. The fœtus, or earth-soul, which will dwell upon this planet in the next era.
3. The divine soul, or fully created being, which is destined for immortality.

The question now arises, how are we to prove these positions? In the first place, if any student of this book will take the trouble to read and re-read these pages from the first to the present, it will be safe to say that he will admit that our claims are already fully proven. But for the convenience of one and all who may hesitate to re-travel so much ground, we will say that a condensed review, or more properly a summing up of the evidence already given, may serve the purpose well. We have already seen that the past is the key to the future ; for whatever is shown to be a steady rule of action through æons immemorial, and through vicissitudes that are kaleidoscopic in their variations, may be set down as a safe guide to the coming trend of time.

Each law is eternal.

This is the 690th Ralston Principle. The steadfastness of the laws that govern the development of new eras has been so clearly manifested that there can be no question as to the outcome. Even the first of these laws is still true, and will ever be active as long as the earth shall last. It is cumulative. The very fact of living is dependent upon the vital-supply which the sun bestows; and, although that accumulation is in the form of infinitesimal grains of golden light, it is nevertheless steady and sure.

Time will bring about the panoramic unfolding of the next supply that now holds the secret of the coming era. This sounds like the dream of fairyland: but it is cold fact. Any scientist of repute will prove it as a mathematical certainty. The sun is admitted to be the source of the earth; and the source of all activity on this globe; the activity which, whether chemical or vital, plays upon and affects matter; not merely feeling or thought. That the crust of the earth consists of sun deposits, and that the nature of these accumulations varies with each step of geological history, may be as easily proved as that the earth turns on its axis. If it were not so, then a single question would tear plutosophy to shreds; how came it that molten matter, many times hotter than was needed to destroy seeds and germs, when it became cool, teemed with vegetation? This representative question cannot be answered except upon the theory that the life of the vegetable kingdom came to the earth after the first matter had cooled; and, as there was no other source of supply than the sun, the vegetable kingdom must have come from this source of supply in a subsequent era. This is a perfectly demonstrated fact; unshakable and impregnable against all the assaults of criticism.

We also find that the earth's development is progressive. The fact is beyond dispute. In the past life has reached upward to man, but man is not the goal of creation; for the aim is higher; the fountain head is higher; and the fountain seeks the level of its source. So imperfect a thing as man, were he the one object of all this universal labor, would place the brand of weakness upon the genius that surveyed the track of this orbit through the sky. Were humanity lower than it is, and its blackest depths seem to touch the bottom of the pit, the conceit of the mind would

conjure up some plan of salvation, establish a religion and issue free passes to Heaven.

The next step in this progress is the most fascinating theme that can engage the attention of the mind. While we cannot see it even in imagination, we may conjecture the necessary details that must attend its coming. In the first place, the idea of mental supremacy must be abandoned, just as the idea of physical prowess must be discarded. The beauty, grace, strength and symmetry of the human form at its best, must ever take rank over the same qualities in the lower animals. So mind, peering above the bounds of the physical fortress, is a worthier plane than that which takes its level in the realm of brute strength. Then, when the poor inefficiencies of the mental world have spent their course, the sub-conscious faculty appears and looms above them all. The ten thousand ugly words of the dictionary may all be applied to the mind, and there is no crime, no sin, no error, no wrong, from the meanest to the most horrible, that cannot be charged to the mind; but when anything beautiful, sweet, cheering, noble, grand, sublime, Godlike is conceived, it is inspired by the sub-conscious faculty. Mind, therefore, is not to be the ruling spirit of the next era.

[691]

The soul-embryo will pass through death to immortal life.

This is the 691st Ralston Principle. It must not be construed to mean that when death comes, the soul will enter upon its final state. The religion of the ancient Jews, and the tenets of the Christian denominations, including all the Protestants as well as the Catholic division, taught and teach that there is an intermediate state between this life and Heaven. As that matter does not come within the scope of this discussion, we cannot pass upon it; but it may be interesting to note that the eternal promise given by the laws of progressive creation, leaves no doubt as to the fact that perfection must be attained on this earth. This is clearly seen and explicitly set forth as an unchallengeable fact. No one believes that the Creator will abandon this globe before it has reached its perfect state. Each age has seen it improve, thus far; and the law of improvement is eternal, expiring only at the fulness of perfection.

Before one life can come out of another, the germ must have been sown. Before the forest could have come out of the rock, the seed must have germinated in the crumbling sand of that rock. Before a human being can pass into eternity, the seed of the soul, taking its initial step in the act of orgasm, must give birth to the embryo of that soul. This is natural. It is the course of creation. It is the law and plan of God. It concurs with the entire Bible, from end to end. It is the only law that will explain the Bible; the degradation of man; the destruction of a thousand million people by God Himself: the curses, threats, portending predictions; the life and mission of Christ; and the story of Revelation. It is the only law that will justly and humanely dispose of the swarming, reeking, cancerous millions of men and women that infest this fair globe to-day. New as it may seem, slow as the world of intelligence may be to accept it, we nevertheless say, and we repeat it, that this is the only law that unlocks the door of immortality; and whether the mind of this age grasps it or not, the time is not fifty years distant when every church and every school-house will write upon its walls, this trenchant summary of all religion and all philosophy.

So much being assured the next fact becomes important. We find that immortality is based upon the birth of the embryo here. The human body is its placenta. The foetus is a formed life, yet undeveloped in its first stages and fully developed in its last. An embryo is unformed life. The soul, therefore, in the human body is without form; and as such we are compelled to regard it. What is sometimes seen as the spirit is a mere physical vitality returning to its fund where it will dissolve. What are often known as spiritual manifestations, are either emanations of the morbid force of the individual, or else the rappings and scrawlings of the devil. No good ever came from them; and the fact that the devil through his emissaries is ever attending some footsteps, may account for the misfortunes that always rain thick and fast upon the heads of those who follow the teachings of spiritualists or dabble in the merchandise of mediums.

When the embryo is born, the placenta perishes. This follows the universal law of earth; and every birth is typical of the soul's mode of creation. The human body is the carcase; and if it has any other use, the world of waiting philosophy would like to know it. Why we are born at all, is a mystery. Yet, since the

method has been established, it may be said to be necessary to live in this life in order to furnish the soil in which immortality may take root. So the body perishes; sometimes fruitful; generally barren. For every blossom on the apple tree that matures into fruit, a hundred other blossoms perish, and rejoin the fund from which they came, to re-enter life's activities.

[692]

The individual will survive.

This is the 692d Ralston Principle. It means to state the fact as a law, that the personality and identity of the man or woman who is born anew, or in whom a soul is created in this life, will go on through all eternity as the same individual. This identity is fixed by the act of orgasm; and, until that act occurs, it is not fixed. When the seed of the flower is dropped in the ground, amidst the seeds of the oak, the elm, the wheat, the rye, and the weed, that single germ, taking life and root in all the complex mixtures around it, will survive as a flower, because its identity will be fixed the moment it germinates.

If there were no soul-birth in the present life; if all persons were to survive in futurity, the only law that could apply in such a condition, is the law of the transmigration of souls, going from one death to another, and getting worse all the time. Such a law is the offspring of a diseased hope. Theosophy shows its savage origin in the very fragrance it exhales; and its teachings cannot be true unless all humanity is to live again in tiresome repetition, and finally graduate into the supreme council of fools. The law of nature tells another story. We must be born again. This re-birth is soul-birth; which, being accomplished, the sub-conscious faculty takes up the thread of life, leaves its shell, and soars to its perfect zone. It is through the new existence, which takes possession of the body and mind, that the future life is to be unfolded. Therefore the identity that survives is only that part of this life that appears in the new-born person.

There is no survival of the mind or body; therefore memory, which is the tool of the mind, will not connect earth with the next world, except that the individual will know himself as the same being that was in this world. If you wish to ascertain the nature of the life to come, you may get a tangible knowledge of it by first uplifting your mind, body and heart to the plane of

perfect honesty; and when that degree is attained, if it is genuine, the act of orgasm will occur of itself, and you will then become the possessor of a soul-embryo, the evidence of which will appear to you in a flood of overwhelming testimony. This is the basis of the next race of beings, the immortals. Now, to understand them, you should remember three things: first, that an embryo is an unformed life, you being pregnant with the germ only; second, that this embryo cannot be the life itself, for that is to take place in an after-era, amid new scenes; third, that beyond that after-era is to come the final state. These being true, you are left to realize the glory of the future by the exquisite bliss of the present; for it is safe to say that the new birth in this life is the acme of human happiness. Although these things may appear as sentiments to those who are unfamiliar with the evidence referred to, they are in fact provable by scientific demonstration.

The main reason why we believe that the individual will survive, is found in the fact that the next life is originated in this; and the process of germination and development in all past ages has accorded with this situation. There has been no epoch in which the new life of a succeeding period has not been sown in its preceding period; and the seed is sure to preserve its identity. We do not believe that any being of the next age will originate in that age. The butterfly does not come into existence as a butterfly. Christ was not sent to earth, clear-cut from Heaven; but germinated from seed to embryo; from embryo to fœtus, and from fœtus to life. If there is to be a new age, and a nobler race, not one member of that better type of beings will spring from any other source than humanity. If there is any reason for our present existence, it must be found in some such use of the body. We are not born merely to die. Useless and worthless life nowhere exists. What does not tend to good, is purposely bad. What is not an aid to human life, is destructive of it. The double plan is to use this physical body as the placenta in which to originate an immortal soul; or else to prevent such consummation. A purpose being distinct, the body, with its mind and its yearnings, will be uplifted to the plane of the soul to which it gives birth as an embryo, and the individual must necessarily survive.

The question of memory with its unhappy recollection of loved ones absent, is not a difficult one. This faculty is purely mental; and the mind is purely an earthly affair. It is a film of

response, and has no actual existence. You talk to the phonograph, and the cylinder shows fine marks that are not readable to the eye. They revive under after-excitement. The brain is merely an accumulation of impressions of a like nature; and their after-revival under stimulus is called memory. Mind and recollection, reflection and contemplation, are but the accretion of such impressions, in the receiving of which the brain has been a responsive phonograph. If no impression is made on the mind, there is no mind. If no sound acts on the brain, there is no sound. Remove the tympanum from each of a thousand ears, and send a cannon shot detonating through the sky, rending the air, and rifting the clouds, and there is no sound, for there is no brain to respond to its action. From childhood to man, the mind is merely a collection of impressions.

The soul knows no such intelligence. It has a mind of its own, but that we call the sub-conscious faculty. From this, and through this alone, it comes into being, if it comes at all; and the future life is but an enlargement and an expansion of this kind of exalted earthly existence. Reason is the tool of infidels. Purity is the tool of the soul. Reason begets all the mischief of the world. The sub-conscious faculty never prompted a crime, never suggested a sin, never propagated a slander. Had man never had a mind, he would never have committed a wrong. The patient tree or the kindly flower thinks no harm, and offers no offense. The sub-conscious faculty is the blossoming beauty of humanity, exhaling only the purest life. It cannot reason; therefore it is capable of attaining perfection.

What will become of the children, is a query that arises at this time; and the difficulty comes from the fact that the seed of the soul must find root in this life in order to develop a being in the next. As the parent is, so is the child; if the latter is under the age of puberty. When young men or young women have reached the years when they are endowed with the power to create other human beings, they are detached from their own parent stock, and their responsibility is fixed. Experience shows that a child under such age may be a part and portion of the father's or mother's existence; and we have never seen an instance of a man or woman who had passed into the new birth, unless the child, if there was any, had every indication of a similar conversion. The claim that clergymen, and others supposed to be saintly, are

often the parents of degenerate children, may always be shown to be faulty in that such parents themselves have experienced no real conversion.

[693]

This planet will be a perfect world.

This is the 693d Ralston Principle. If the question were asked, what reason is there for believing that the earth will ever be better as a dwelling place than it is to-day, the answer might readily be given, that it is now better than it was a hundred years ago; it was then better than it was at the time Columbus set sail from Palos for the unknown continent; it was better in the time of Charlemagne than it was in the time of Cæsar; dark as the great expanses of the globe were then, the condition six thousand years ago was still darker; and so it has been ever since. Julius Cæsar wrote of the encircling barbarians that swarmed in the outer climes as far as his invading armies could be induced to go; and beyond that darkness all was rude mystery.

Few persons are aware of the fact that the surface of the globe is now undergoing the most radical changes, all for the better. Man's advance into the American continent has changed its entire face. Many species of vegetation have become extinct in the last two generations. Forests melt away, and fertile farms smile in the places where once the beasts of prey, housed in dense woods, growled their dismal refrain to the screeching birds that caught the sunlight on their wings in the waving branches overhead. Even the arid sands are bearing the burdens of fruitage under the magic of irrigation. In Florida, in California, in Arizona, in Montana and Idaho, the energy of man has transformed the country. Africa will slowly yield to the new impulses, as Australia and India are now doing.

Change is the order of creation. In no period has progress stood still. Mutations have followed mutations, and never has one variation or digression tended backward. Every change seems to be instigated by an intelligent design, pushing it onward, whether it would or no, and keeping it actively moving toward something better in existence. We see an engine rolling up a sharply inclined plane, and its progress is never slackened; we know that some energy is urging it onward and upward. We see the earth emerging constantly out of one condition, and unfail-

ingly coming up into another vastly better; and we know that it has a destiny, and that destiny is perfection. Thus, side by side with man's advance, the world itself is undergoing changes that seem ordained to keep pace with the improvement in the life that it bears on its surface.

694

The herald of the next era has already appeared.

This is the 694th Ralston Principle. If we turn to the dry pages of geology, we find that there have been decisive leaps in the progress of the earth from one period to another; and the geologist, a man of very exact and unimaginative disposition, coolly records what to him is a strange fact, that each advance in the earth's progress has been anticipated through a forerunner. Every writer on the history of the crust of this planet has had something to say about the peculiar phenomenon; yet no one has seen a lesson in the fact.

The first great period of geology is called the Archæan; but that is strictly divisible into two eras; the first or lowest deposits being known as the Laurentian, and those above being termed the Huronian. In the latter, or second era, vegetation was in a sort of fetus state; but a stray plant life appeared near the close of the Laurentian epoch, which was the herald or forerunner of the vegetation that followed. In exactly the same kind of a mission, the "dawn animal" came upon earth at the close, or just before the close, of the Huronian period, and was in full reality the herald and forerunner of the whole animal kingdom in general, and of the shell-fish in particular. Near the close of the Silurian era, the first vertebrate appeared, and was the herald of all that division of the animal kingdom which teemed in great abundance throughout the succeeding Devonian age.

So we might go on step by step, showing this process of heralding the approach of another epoch of history, and the coming of another race of beings, time without end, until the goal of creation was reached. Man seems to have been in the mind of nature from the beginning. From rock to vegetation, from vegetation to the invertebrates, from the invertebrates to the vertebrates, then to the mammalia, up to the intelligent brutes, on to man, then to mind, and now to the soul-embryo, or sub-consciousness; each has had its herald; and then has come the full promise and the era it

foretold. Even now the next age and the next race have been mirrored in the life of one man, who is lost sight of in the severe pedagogy of science.

It is agreed that there is to be a better condition of this planet; and no one is so careless as to deny it. It is agreed that there is to be a further improvement in the life that occupies the earth. It is also agreed that the only channel of uplifting is in the sub-conscious nature, for there alone are found the hopes, the yearnings and the possibilities of a better condition. All these premises being agreed to, we are forced, by the strictest rules of science, of logic, and of mathematics, to assert that if there is to be, or has been, a forerunner of such an improvement, we must seek that herald by the aid of the light that bears upon the life to be expected.

Since history began, there has been but one man who has answered this description. There has appeared on earth but one human being whose whole life, as far as known or seen, has been a total sub-conscious existence; or soul in flesh. That this is true may be found by the four Gospels and the letters that followed. It is demonstrated in every reference to the man, and would be established by the writings and doctrines alone, even if the man had never been recognized while on earth. The testimony of the four Gospels cannot be invention, although forgeries were used to prop them up in later ages. The contents of these Gospels present a sub-conscious life, and invention is powerless to enter such realm. More than this, it can easily be proved that, if the Gospels and letters of the Apostles were obliterated from the earth, there are extracts enough from them in contemporaneous private letters of the first century to almost completely rebuild the New Testament. Aside from all considerations of religion, aside from all tests of faith, aside from all questions of reverence or devotion to the cause of the Church, there is abundant evidence to satisfy the most critical scientist that there once lived a perfect soul in human form, the solitary example of sub-conscious existence, the sole representative of the coming race, the forerunner of the next era, the herald of the new earth.

CHAPTER XXXIII.

THE FINAL PLUNGE.

[695]

CIVILIZATION will plunge to its ruin.

This is the 695th Ralston Principle. It is not a pleasant one, yet it does not necessarily involve this generation. No one knows, nor can any person predict, in what century even, the parabolic turn of progress will precipitate the world to its catastrophe. It may occur in ten years, or not in ten hundred. That there is such a law at work is clearly demonstrable. In addition to its existence as a fact, there are three phases that necessarily attach to its outward appearance:

1. Ambition has ceased to exist.
2. The responsibility of the individual is merged into the mass and thus lost.
3. Those whose conduct is the cause of danger, see no danger.

If you look into the heart of any people as a nation, or as a country, you will learn that the pride of the race is dead. What is true of the American nation is true of every great people on the globe; and we find the same law at work in each and all alike. For this reason we may be fully justified in tracing the future of the United States through the process of analysis, and prognosticating the fate of other nations by the clearly written destiny of our own. For several decades prior to the American Revolution, this country was passing through the welding process, and the greatest tensile strength was reached when Washington died. The apathy of the people during the early stages of the war of 1812 permitted the British to ascend the Potomac, and destroy the great buildings of the Capital; and then, for the first time, did the Americans realize that there was a war. From that period down to the present year, there has been a steady decadence of national pride and patriotic hope. As a unified people we are held together by the bonds of convenience. There are five sections whose interests can never amalgamate: the extreme East, the middle East, the South, the West, and the Pacific slope. Any one of these sections would be

pleased to annihilate the other four. There is not a man or woman above the age of twenty-one who knows, or cares, what this country will be fifty years hence.

The individual responsibility that gave to American citizenship, in 1776, its exuberance and glory, is now merged into the mass, and what is the duty of everybody, is the obligation of no one. This is seen in the attempted solution of any of the great problems of the age. Unless the bread of the people is directly affected, it is as impossible to arouse them to action in time to ward off a danger, as it was in the struggle of 1812; with this difference that, when the plunge comes, there is to be no reaction. This loss of individual responsibility is seen in scores of cases. For instance, the great tidal drift of the people away from the Profession of Nature—by which is meant the cultivation of the soil—toward the cities and into city life with its enforced poverty, is acknowledged to be the sole cause of continued hard times, for every city toiler is a non-producer, and cannot get bread for his labor except some food-producer ultimately gives it to him; yet the influx to the cities goes on, and the efflux adds a quarter of a million of recruits to the army of tramps every year. In another instance we see the steady increase of the negro population, now pouring into the North and West, soon to carry murder, rape and savagery into every town and county in the land. The danger is known; it can be stopped only by emasculation; yet the people who have power to stop it, reason within themselves that it cannot culminate in their generation, so they let it fester on. Then the fact that more millions are expended annually in the erection of new breweries and distilleries than are devoted in ten years to churches and school houses, is well known; and it is also known that these millions come out of the pockets of the laboring classes almost exclusively; yet those who might lift an arm against the evil, are silent for policy's sake.

The courts of law are webs in which the innocent are tangled, and through which the guilty are often able to jump with ease. The rules of evidence, the dragging process of trials, and the technicalities of legal lore, are spiders that suck the blood of the rich, and spurn the poor because they have no legal blood to be extracted. The judges, coming up out of the ranks of lawyers, are saturated with the unbusiness-like methods of the profession, and rarely ever decide a case on its merits, if some quibble, some

point of law, or some technicality can be resurrected on which to base a judgment. The chief purpose of courts of justice should be to protect the oppressed; but their wheels have invariably ground the oppressed to pulp, and scattered their blood in the dust. A man with fifty cents in his pocket and a just cause, stands as much chance of securing aid from the courts as he does from the Bengal tiger. There is a deep, rumbling, grumbling sound rolling in under currents through the breadth of this land; and, when the appalling thunderburst comes, it will lay low every judge and every court-house. Those who have power to remedy this wrong are silent.

The small accumulations of the people are compelled to bear the burden of taxation, while the incubus of amassed wealth either escapes altogether, or else is made to bear no more than a mathematical ratio of the whole; whereas it should pay all taxes. The result is that struggling worth and the yeomanry of the Republic must sooner or later be broken and destroyed. The politicians of the country, now numbering millions of idlers and mouth-vaporers, are allowed to attack the business interests of the country in order to secure political power and patronage; and this they do by creating distrust, crying alarm, assailing their opponents, and preventing permanent legislation by the agitation of new laws; until there is no business certainty in any part of the land.

Evil after evil grows and climbs about the pillars of the nation, rotting them to the core, and making the ultimate crash a general and uniform toppling and crumbling of the structure. There is good in nothing. The cynic looks through green glasses, the pessimist peers through spectacles smoked with the fumes of a morbid disinfectant. Lay them aside. Get the whitest and clearest that are made; and, if you will, add a little of the roseate hue. Now look. There is spread out before you the great world of fact. The only real beauty is Nature. The only realm of happiness is home life in the bosom of Nature. The only Heaven that the immortal soul can contemplate in the long æons of eternity is a land of flowers, of singing birds, of flowing brooks, of fragrant lawns and varied foliage, over which the soft-cheeked clouds float in idle beauty. There is a possible paradise on earth; but it is ignored for the sewer gas of city life. Humanity, with shelter, clothing and food in ample abundance, may extract the sweetest

content and the full measure of happiness from the land, amid environments of health and learning; but this purpose of the Creator is prostituted by man, and true life is degraded. Now comes the harping shallow-brain, and says this claim is cynical, is pessimistic. Let us see. We ask one thousand men in the cities, which life they prefer; over eight hundred declare, "City life at all times." We ask one thousand women in the cities, and nine hundred and ninety despise the thoughts of farm life. In the country the percentages are nearly as large. God made the country, yet the creatures of God prefer the work of their own brains. Farmers are boorish, coarse, and clumsily ignorant; not from choice, but because their betters have gone to the cities. The Washingtons, the Clays, and the Websters, are no longer found among them. God hated cities. He destroyed every one of them in Asia. His anathemas were hurled against these living sepulchres. Not one withstood His wrath. He created the earth for man, and clothed it with beauties inexpressible; yet man has burlesqued the earth, and villified the farmers with terms of opprobrium.

Those whose conduct is the cause of danger, see no danger. When the grip of eternal hard times is fastened upon the throat of the people, these degraders of the earth, these villifiers of the only perfectly honest profession in life, seek to remedy the evil by political harangues, restless legislation, and an assault upon what little prosperity remains. They wish to make laws to thwart God's plans. As well might they pile up statute after statute to alleviate the sufferings of men who willfully live in sewers, and cry for fresh air. It is a provable fact that twenty acres of land will, if cultivated for home use primarily, and not for the markets, provide clothing, shelter and food for a large family; and there is more good land lying idle than there are families in America to occupy it. There is no solution for hard times except herein. The curse of God rests over every city. What has been, will be again. Yet you may look in vain for any man or woman who believes this to be true. Those whose conduct is the cause of danger, see no danger. A great bishop of this country recently declared that the nation had reached and passed its zenith. The devil, speaking through his mouth-piece, the newspaper, assailed the utterance as pessimistic. A man who lighted his pipe over a keg of gunpowder, marked the keg "roasted coffee," and applied

the epithets of ridicule to those who suggested that the situation was still dangerous despite his misnomer. He went hence. Those whose conduct is the cause of danger, see no danger.

Our white and roseate glasses need be turned in only one direction; for the view is the same everywhere. If you will name any institution of this nation, or any phase of its life, that you consider safe, we will guarantee that a close examination will reveal the fact that it rests on a bed of sand, or over the crater of a slumbering volcano. When the rag army marched from Ohio to Washington, the whole nation stood breathless and powerless before the progress of this handful of vagrants. There were fifty million people who wished to join that army, but the time was not ripe. A mob in New York City may destroy a billion dollars' worth of property in a single day. The citizen soldiery and the police belong to the ranks of the oppressed and the discontented. How long do you think the shams of the national life would withstand the amalgamated assault of the wronged masses? The wealthy are growing wealthier every year; the poor are becoming tramps; the middle classes are dying out; the gulf that separates the extremes is growing to a bottomless chasm, whose tottering sides will topple and fall. All politicians, without exception, are robbers of the public treasury; and where they cannot steal openly, or through jobbing contracts, they go on creating offices for themselves and their co-conspirators. Legislation is dictated by the rich. The puppet of a corporation cries "fraud" the loudest in the United States Senate, but enacts no law to suppress the fraud, when it is an open fact that any honest statesman can block all the wheels of legislation until these wrongs are righted.

A planet that stands still is an impossible anomaly. A few thousand years hence the surface of the earth will be as different from its present condition as this is different from that of two thousand years ago. The grass mounds of Babylon are the only enduring architecture of earth. The next step will be more glorious than the best yet enacted. Optimism reigns. Progress holds aloft the bright lamp of cheer. Down with pessimism! Civilization has turned the highest point in its parabolic curve, and its course is downward. With it will go cynicism to its grave. The promise is full of hope, the future is clear.

Were you to come back to this planet a hundred years hence, it is possible that you might find Paris, London, Boston

and New York; but not a thousand years hence. Man may rebuild and preserve a city for a few centuries, but he cannot perpetuate it. God would not permit it. No city has ever stood a thousand years. The Chinese claim to be the oldest people in the world, with changeless customs; but the fact is, time has not spared them. Their country was formerly occupied by Turanians; but in the thirteenth century the Mongols conquered them, and in the seventeenth century the Tartars obtained control. It is from these conquests, and the overrunning of the empire by foreign hordes, that they are known to-day by name and condition. Rome is called the eternal city, but its old buildings are ruins, and all that is stable is modern. Paris is not a century old; the structures that are here and there preserved being remnants only of an earlier date. Less than one per cent. of London can be traced back to the time of George III. The Alhambra is the most glorious reminiscence of Moorish Spain, but it has been almost completely rebuilt in this era. The builders of American edifices of note are placing in the chiselled chambers of the corner-stones the current history of our age; but the men who discover them will not be able to read.

When the change will come, no one but God can say. That it is sure to come, is an unchallenged fact. All agree to it. How it will come, can only be surmised from an analysis of present conditions; and this is not strictly a part of our work. Prophecies and predictions fail; but the trend of nature gives certainty to outlines. Of the two hundred evils prevalent in this country at this time, unless they are prevented by salutary measures, there must develop formidable agencies of destruction. The most dangerous of these is personal liberty. Imperfect men and women, as all are, wish to be left to their own drift, and seek to throw off all restraints; forgetting that ideal laws alone give safety to a community. Personal liberty is so agreeable to the temperament of the nation that frauds are constantly on the increase, and a criminal must be tried by a jury of untried criminals. The greater the mind becomes, the more evil it has power to concoct. Hereafter to be ignorant, weakminded, or non-vigilant, means abject poverty; for sharpers will skim all the cream from the milk of success. As ignorance and weakmindedness are on the increase, and as the heritage of a few generations of wealth is imbecility, it must follow that success will be confined to a narrow limit of population,

against which will be arrayed the brute strength and growing savagery of the nation.

While this law is working out its destiny, there are collaborators aiding in the hastening of the result. The Sabbath is doomed, if the apathy of Christians shall continue. It is the patronage of church members that sustains the Sunday press and those who advertise in them; let this patronage be withdrawn by the universal consent of all Christians, and advertisers would shun the papers, leaving them to instantaneous failure. Behind Sunday journalism are the merchant Jews of America, who have lodged an oath in Heaven to destroy this day of rest, in order that their stores may be kept open seven days in every week. Among the stockholders, directly and indirectly, of the Sunday newspapers are the brewers and distillers of America, who have lodged an oath in hell to turn this fair land into one superb beer garden, where the stomach shall be king, and its eructations rise to the tunes of drunken instruments scraped by diseased musicians. If you utter a word against this sacred beverage; if, for instance, you tell the hygienic fact that beer produces rotten kidneys, you will see how quickly these papers become excited, and retort with falsehoods in the shape of statistics and analyses.

The decadence of the church, if it occurs, will rob the nation of all the stimulus to purity that remains. This decadence will be due to the destruction of the Sabbath, the prevalence of stomach amusements in the form of beer and liquor parties, the delights of the bicycle, the supremacy of the Sunday press under the control of the Jews, the universality of fraud, the infidelity taught in nearly all the great universities, the lack of courts of justice for the oppressed, the widening of the chasm between classes, and the general distrust of everything and everybody. The clergy are afraid of the enemies of religion; and, instead of fighting sin in hand-to-hand conflicts, they spend four days in the week hunting for bread, and the other three days getting butter for it. The Church must of necessity set every standard of morality and every ideal of duty; and when its influence is withdrawn, civilization will fall. The spirit of Luther, of Wesley, of Whitefield, of Beecher, and of Parkhurst is sadly lacking; and the malice of the press, whose venom never fails to hiss at reformers, seems strong enough to prevent God's possible generals from entering the lists of battle. Hence it is reasonable to assume that the Church and the

Sabbath are doomed. The godless Jews stand with uplifted daggers, in concerted agreement, ready to strike the blow through the Sunday press. They slew Christ. They will close the drama. From the advent of Adam to the maledictions of Malachi, they were an accursed people, and traitors to Jehovah. You do not believe this. If you will collect together in one book from the verses of the Old Testament, which is the book of their religion, the sins, crimes, and curses attached to the Jews, you will have a black volume, the hideousness of which will out-darken the pictures of the inferno. The verses are there; they speak for themselves.

Agencies of morality may stem the tide for awhile. If not, the first step toward the end will be the fall of the Sabbath; and, if present indications mature, this will occur in the next quarter of a century. England will be the last to give it up. Then, in another twenty-five years, the Church itself will succumb. Even the Roman Catholic organization, with its better equipment, is now undergoing disintegration. The Protestants have been splitting for centuries; and they are now re-splitting. The third step will be political. Statesmen passed out long ago. We have left only politicians, demagogues and agitators; all appealing to the means wherewith to get bread and butter. They will lead the masses to the edge of the precipice, and the impetus of the stampede will hurl them, leaders and all, over. It is hardly possible that the people will educate themselves sufficiently to be able to resist the false teachings of politicians; for they must have guides, and demagogues always secure their attention first.

It cannot be more than a half century hence when the masses of oppressed men and women will wreak vengeance upon the heads of those whose tyranny has placed their necks beneath the iron heel of poverty. It will probably be less than half that time. They are already resolved. An improvement of the situation is never possible; for what is the duty of many, is the obligation of no one. The reforms necessary would require the consent of the privileged classes, and this will never be given. That tyranny is always most to be feared which entrenches itself behind favored legislation. The mode of action is easily predicted. When the Sabbath falls, and the Church goes with it, there will be no moral restraint to hold in check the bloody impulses of an enraged people. There are now thousands of secret organizations of men who strive to win their ends through victories at the polls. Seeing

the foolhardiness of such misguided efforts, they will, under more solemn oaths, bind themselves together in a way that is not hard to understand; and desperation will bring courage.

Riots at first will unsettle the peace of the cities. The court-houses and banks, the public buildings and private mansions will be razed to the ground. Men who have been ground down by poverty, and who have laid their hunger-slain children in unmarked graves, will not find it hard to kill the classes that have ridden rough-shod over their aching backs. They will exterminate. A tailor-made suit of clothes, unsoiled hands, and a refined face will become targets for unerring aim. Not one will survive. The sacred personage of Louis XVI., or the delicate beauty of Marie Antoinette did not stay the guillotine. After the pallid lips of insincere wealth have been made to bite the dust, the hoarded treasures will be looted, and millions of money, as well as millions of jewels, will run like rivers of water through the hands of the new citizenship. Unable to rule themselves, they will break up into tribes, and lash the one hundred million negroes into temporary servitude. These, in turn, whetted by the odor of blood, will engage in secret murder, and their majorities will soon triumph by virtue of brute force. Before the twentieth century closes, a million negroes will swarm over the moss-covered ruins of Greater New York.

All the oppressed nations of the world look to free America for inspiration and guidance. When she rises in arms, they rise in arms; when she mutinies, they mutiny; when she kills, they kill; when she exterminates, they exterminate. An elephant, bearing the weight of his master and his master's family, goes peacefully to his journey's end, little dreaming that their combined strength were as nothing to his own mighty power. There is no government on earth strong enough to cope with a determined resistance of its down-trodden masses; and the latter will some day awaken to the knowledge of that fact. The nations will move in quick succession. As goes America, so goes the earth.

The influence of the sun furnishes the vitality, the brain and the spirit of all life. Greater intelligence will open the lesser minds to a knowledge of their power. Malign influences are now storing away in the hearts of the privileged classes great cubes of selfishness; and in the souls of the oppressed, great bombs of revenge. After the crash is over, the sun will do what it has always

done—unreel new influences. If present conditions should continue, it would be untrue to its law. Under the new regime, children will be born with greater difficulty, and the population will lessen; for the next vitality of the sun will be unadapted to the humanity that now lives upon the earth. This has been the experience of the past, and thousands of species have perished for want of congenial vital nurture. Our conclusions are not dreams of fancy, but scientific deductions. Just preceding the dawn the dark curtains of night will envelop the planet, and the noblest structures will crumble to dust.

696

Those who do not win immortality will be resolved to their funds.

This is the 696th Ralston Principle. It is true on its face, without the necessity of proof, but it also assumes that some persons will not win eternal life. This is proved over and over again, and need not be touched upon now. That destruction, annihilation and oblivion follow some, if not all deaths, is believed by all civilized people; and no one will dispute it, except it be some weakling of modern society Christianity. Such doubter is a confirmed believer in the Bible, but does not read it. Suffice it to say that that book declares, and repeats it many times under both dispensations, that all persons shall not be saved, that many shall inherit eternal death. In fact, this assertion is the strongest doctrine of the Bible, and is clearly beyond the pale of questioning. Many are called, and few are chosen. A very meagre minority are tending in the right direction. About seven in every hundred Caucasians are candidates for immortality. We exclude all anti-racials, much against the good judgment of our less careful advisers; but when the clear calmness of a proved fact rests over the mind, we are willing to wait for the verdict of another age. We would believe if we could, but we are forced by evidence to deny that Malay, Indians, Negroes and Chinese, who instinctively worship savage deities, are destined for immortality.

It is sensible to be wise, and wise to be sensible. When a dog dies, he yields up matter to the fund of matter; and this surprises no one but a grossly barbarous nature. He yields up vitality, exactly like the vitality of a human being, and this goes to join a fund of its own from which all animal life, from the

protoplasmic cell to man, has its origin. There are noble brutes that die. The fine-grained and affectionate horse, high of spirit, and proud of mettle, yields up the same vitality. When a cell dies, its energy passes out to this fund. All animals are but collective cells and accumulated vitality. Man compresses more gray matter into his cranium than the brutes, in proportion to his bulk; and this excess of ratio is the sole cause of his superiority. Indeed, the relative portions of the races, from the lowest savage to the highest Caucasian, are dependent upon the measurements of their skulls; and the missing link between the savage and the ape is but a wide chasm in these measurements. If it is true that a beast gives up its vitality to a vital fund; if it is true that the monkey does likewise, it is equally true that man may die, and be resolved to the funds from which he came. There is nothing monstrous about the proposition. It is probable and amply proved. Opposed to it is not a single sensible mind on the face of the globe. A shallow sentimentality, such as showers useless delicacies in the laps of fiendish murderers, may take a contrary view; and there is no harm done by the idle disagreement.

[697]

There are persons living to-day who will inherit eternal life.

This is the 697th Ralston Principle. Of the various civilized beliefs, as the outcome of this existence, three command our attention. First, there is the belief that all human beings will be saved. This is erroneous, as may be easily proved. Second, there is the belief that only the final race will be saved; and that humanity will live and die, and be re-born, until innumerable repetitions, advancing through the exalting processes of evolution, will perfect each individual. This we do not accept, for it cuts off the worthy lives that have already passed the ordeal of earth; and it denies one of the fixed principles in the past growth of the world. Third, there is the belief that those who are born again in this life, will develop an immortal soul hereafter. This is the proved fact of nature, and the exact promise of the Bible. Before a single word of the Scriptures had been written, there had been facts enough presented in nature to have sustained all its doctrines of immortality; although few, if any, of these facts had come to the knowledge of men in the olden times. For this reason we are convinced that

every doctrine of the Bible, as far as its relates to morality, religion, salvation, an eternal life is directly inspired by the mind of God. The book grows more wonderful the more closely we examine it. That much has been added by the hand of man, is too apparent to be gainsaid. God intended it for the salvation of the soul; man has attempted to dovetail it into history, and every mystery of science and creation.

There has been no age since Caucasian man came upon earth, that has not witnessed the germination of soul-life, unless it be the time of the complete destruction of humanity because of its universal wickedness; or, perhaps, certain other eras of Jewish supremacy. That the cities were bad, is seen from the inability to find good men enough to be saved in the generation of Lot, when Sodom and Gomorrah were annihilated. Lot's family was the best, yet his wife was cursed with a monumental death, and his only children, two daughters, became pregnant by their father. Other cities fell under the curse; and it is safe to say that few, if any, inhabitants of city life were saved to immortality. The same law holds good to-day. A man or woman may live in a city and not be in sympathy with city life; but one who enters into the full swing of such existence, stands as much chance of living after death as the brass idol does of entering Heaven. In Paris, the modern Sodom, and in New York, the modern Gomorrah, there are true men and women; but they are those who are openly and aggressively fighting the wickedness of these hot-beds of vice. You may take a scoop-net large enough to pick up one thousand inhabitants of Paris; you may operate it at will, catching any thousand you may happen to secure; and, on examination, the chances are overwhelmingly against your finding a single man or woman in the lot who is worth saving, even for this life. The Godless people, the Sabbath depressing masses, the lewd, lustful, salacious libertines that breathe only the defected air of Paris obscenity, with wine-stained blood and haughty hatred for moral codes, are all you will catch in your dragnet. With New York it is better to-day; but the next generation will fall to the dregs of Parisian personal liberty.

The atmosphere of cities breathes the contagion of sin. Few persons will take up country life—God's blessed provision for affluence and happiness in this world; and, because of this unwillingness to obey the decree of the Creator, the percentage of

immortal souls will be smaller, and will grow less in each decade, until the night shall roll its canopy over civilization, and opportunity be lost. In the latter part of the last century, and the first portion of this, when mansions and estates were queenly abodes for society, the people were nearest to God. Under the regime of city life it is impossible to live as nobly, or as well. Yet city life is defended by a vast majority of the best and the worst classes.

Opportunity must always play an important part in the chances of salvation; for a certain justice, inflexible and inexorable, runs through all instances. The man, no matter how valuable he is to his people or to God, who happens to stand in the way of any fatuitous natural law will succumb to it, against all pity and all sentiment. So human beings that are unfortunately placed in this planetary life, must be re-ground to pulp, and re-molded to humanity, until better opportunities favor them. Ignorance and education, in their usual meaning, have nothing to do with the soul. The man who cannot read or write, and who is therefore unable to ascertain for himself the knowledge of God through literature, is as likely to reach Heaven as the philosopher or the sage. Education holds no priority of claim in the plan of salvation. The soul neither reasons nor thinks; it feels and knows.

[698]

There is no past.

This is the 698th Ralston Principle. It is capable of being misunderstood. There was a past; there is no past; there never will be a past. All existence is everpresence. Whatever has happened may provide lessons for our guidance or our understanding, but not fear for our future, if the everpresent is used profitably. We need not harbor anxiety, if we do the best we can at this time. The best that any man or woman can do is to attain perfect honesty. It is possible with every person to whom is given of God the power to understand what is meant by perfect honesty. There is no other course to pursue. The principle involves no creed, no difficult appreciation of finely drawn doctrines and religious tenets; but simply a determination of the will, and an adoption of the proper methods of living.

There is no one who is perfect. This is true. But there is a department of existence in which perfection is possible, and that is honesty in thought, deed and word; although the instru-

ments may be imperfect. There may dwell in a person a perfect soul-embryo, and yet that individual may be quite imperfect. It is simply a fact that perfect honesty may be acquired, and is acquired; and when it is once attained, the birth of the soul follows, otherwise not. Men and women pause at the threshold of this possibility, and shrink because the previous years of life have been crowded with sin; but we wish to assure them that when yesterday's sun went down, it drew the line that cut off and shut out all the past. The mind may think of wrongs done, but the mind is no part of the soul. When the latter is born, there is no thought of previous sin. There is no past.

Remembering this merciful law, let every person resolve to make the present an immediate step toward the germination of an immortal soul. There is not a day to be lost. It is not an act of the mind, it is a resolution of the sub-conscious faculty. It is not arrived at by reasoning, for the operation of thought leads only to the devil. The poet, the artist, the orator, the author, the inventor, the makers of destiny, use the mind as a tool, not as the originator of their inspired efforts. Michael Angelo, expending the glories of his genius over the heroic pile of St. Peter's, did not depend upon his reasoning faculties, for his soul was in his work. The more the mind thinks and ponders, the less likely it is to disentangle itself from earth.

There is no more beautiful act in the whole scope of life than that which leads one to the resolution to adopt the principle of perfect honesty. Let it come by meditation, by inspiration, by giving oneself up to the influences of the sub-conscious faculty; but do not let it rest with a mental decision, for such is the mistake made by all clergymen who admit applicants to the Church with no evidence of their conversion other than the desire to be converted, or a willingness to accept membership. This is purely mental, and therefore ungentine. "All you need do is to decide to come," says the exhorter, and so the soul is never saved. While it is true that some are instantly changed, the general experience is otherwise. Time is needed. The willingness to make the test is worthless. There must be the overwhelming desire to adopt a life of perfect honesty. It cannot be summoned at pleasure. It cannot be conjured up. Some persons there are who will never be able to adopt such a life. To some it is not permitted, for they are incapable of realizing its necessity.

Advice as to what to do is not necessary. A person thoroughly in earnest, never asks advice in a matter of this kind. The past is cut off. It no longer exists. With it have gone all the sins, the wrongs, the crimes committed. Expiation is impossible. In a world of imperfection, with errors and shortcomings as thick as snowflakes, there is no opportunity for a thorough atonement of the wrongs done, or a re-adjustment of the fruits of evil. The honest soul knows what to do. The best spiritual adviser is white-winged integrity. The habit of going about asking persons to suggest some course of action, is a sure sign of insincerity, as well as of a weak character. All these problems should be worked out alone. The mind of the best individual on earth is not as wise as your soul.

Let us suppose the step is to be taken. You go to bed at night, and resolve to commence at once a career of perfect honesty in every detail of existence, let the consequences be what they may. You will find help in acting upon that resolution when the day breaks. Thinking will do no good. No matter what your occupation, business or profession, every deed of your life that tends to honesty is sure to straighten out the crooked lines of your nature. Acting makes momentum. Automatic habits are quickly acquired. Prayer, thought, wishing, yearning, are all weak beside the mountain strength of a deed. It is what your hands do, what your tongue says, that will accomplish the result sought. Do not worry about creeds, nor forms of conduct. If you are perfectly honest in word and act, the bent and twisted fibres of your nature will become straight, and when the last kinks have been taken out, the soul will manifest itself in embryo, and you will know it. You will have such all convincing evidence of its presence that not a shadow of doubt will rest on your life. Clouds will roll away, and existence will dwell under the white sky of perfect peace.

[699]

All creeds should become one.

This is the 699th Ralston Principle. It deals directly with the problem that most closely relates to the subject under discussion. Many persons are so deeply impressed with the teachings of the Church that their poor minds, frail as reeds, are tossed hither and thither by idle scares. One believes that baptism is necessary to salvation, when the fact is, there are as many un-

baptized men and women of to-day going to Heaven as there are from the ranks of the baptized. Fully ninety-three out of every hundred of the latter are unsaved, because their baptism is farcial, lacking the very elements of genuineness, the new birth and perfect honesty. Another person believes that baptism should be by immersion, or by sprinkling, or by dipping, or something else. Still another is afraid that the unbaptized infant is damned; and savage paganism of some similar sort haunts the shallow brains of weak-minded men and women.

Then there are creeds and creeds about the seventh day of the week, the saints, the confessions, the sacrament, the tests of faith, the Scriptures, and everything and anything that diabolism can invent. With the most blessed subject to base religion upon, with a power in unification that would have been irresistible, the Christian Church has split into five thousand denominations, because as many creeds have been injected into its life. It is time to call a halt. It may be claimed that Martin Luther was the cause of this splitting; and for that reason all Protestants should go back to the Catholic creeds. This claim is untenable. Organizations on large scales should not exist. The welding of two or more distant Churches together is contrary to the purpose of God. There should be no Protestants and no Catholics.

Let us examine this matter with the greatest care, for no mistake should be made at this time. In the first place, we have taken the facts as they exist in nature and in established annals of time and place; and we have proved that there is a personal God, who created the earth. This is the first corner-stone of religion. We have also proved the genuineness of Christ as the herald of the next step in creation. This is the second corner-stone of religion. The third is the fact that a sub-conscious faculty exists in the human body, which is not a part of lower animal life. From this arises the soul. Here are three corner-stones of religion. The fourth is human conduct, which must be perfect honesty. To sum up, we have the four corner-stones of religion:

1. God: the Creator.
2. Christ: the Herald.
3. The Sub-conscious Faculty: the Soul.
4. Human Conduct: Perfect Honesty.

Before we proceed further we wish to know if you have any fault to find with this basis or foundation of religion. The

more you examine it, the more you will be inclined to accept it. The time will come when you will fully agree with it in every particular. Now, what is the use of aggregate organizations of a denominational nature? It is through them that all the harm comes. Why should Church unification relate to the preservation of a general system of government, with its power for bad? It does not need a power for good. If the Protestants should all become Catholics, the physical strength of the latter as a government would be dangerously increased; and the same would be true if the Catholics should become Protestants.

You may ask any person what his religion is, and he will reply by naming his denomination, never the religion of God, or the faith of Christ. Mr. A. is an Episcopal devotee, and believes the creed of that Church. Mr. B. is a Lutheran, English, German, Reformed, Unreformed, or what not, and believes the creed of that Church. Mr. C. is a Baptist, and a hundred Mr. C.'s are as many different kinds of Baptists, each as wrong as wrong can be, except the particular one that the particular Mr. C. espouses. Mr. D. is a Presbyterian, and about five hundred splits in that staunch denomination have cast dagger points toward each other. Mr. E. is a Methodist, but what kind, or what branch? And so we might go on with the endless array of new and old beliefs, all creeds, creeds, creeds. Harsh and unkind as it may sound, it is nevertheless a proved fact that every creed is the work of the devil, and a barrier to immortality.

By this we mean that a true conversion, whether it takes place in or out of the influence of the Church, happens in spite of a creed. When the conditions are ripe, the new birth will occur; and the only thing that ever checks the development of the conditions, is some such diabolical inquiry as, What about baptism?—or, What denomination is the best?—or any of the thousand snares set by the devil to choke the life out of all hope. Before the great tribunal of honest opinion, the promoters and sustainers of creeds stand draped in the robes of contempt; and the time will come when their brazen idols will be hurled to the ground, and broken into fragments. It is not true that salvation can only be had through some specified channel. The poor man whose life is stranded in some far off shore, who never heard of God, Christ, or the Bible, if he is honest in his soul, stands a thousand times better chance of getting to Heaven than the exact creedist who

performs every rite with punctilious servitude. The honest clergyman tells the truth, and does not indulge in the solemn twaddle about the limited road to salvation, and the precise measures to be taken.

Church organization perpetuates creeds, sends money out of the country, and accomplishes no other good. By organization, we refer to the government of a large number of churches in one great system or network. Thus, all the Methodist churches have their head in a larger organization; the Episcopalians in theirs; the Catholics in theirs; and so on. These serve no real good to religion, and work incalculable mischief. Were they out of the way, union would be possible. In a town of two thousand inhabitants, there are eight different denominations; and the jealousies and quarrels have almost led to bloodshed. Sectarian feeling runs high in all places where the enterprise of opposing denominations exerts itself. We believe in the perfect organization of each individual Church, and the co-operation and harmony of all; but every such organization should be a government to itself. It will never be better, nor worse than it is, no matter what censorship or guardian espionage may be exercised over it. The claim is made that it will fall away from its denomination. Good! That is just what it should do. Or the claim is made that the members may not be held within the strict lines of their religion. If truly converted, they will never deviate; and a dominant government will make them more lax, for they will expect more tutelage from it.

If Christ were to come back to earth, what denomination would He favor? Would it be the Universalist, the Unitarian, the Catholic, the Orthodox, the Congregationalist, the Quaker, or what? Every minister who ever preached a creed, would hide his head in shame; and the Catholics would hasten to cover their idols with black cloth. The God that made the laws of rectitude, never ordained a creed-grinding process to send human brothers into bloody war against each other, and precipitate all the enginery of hatred upon the earth. More murders have been committed in the name of creed than in all the battles of the world combined. The weakness, the hollowness, the despicable nature of creeds, may be seen by reference to the religious wars on a large scale in past centuries, and the persecutions, tortures, and deaths enacted in the private lives of men and women in their own native land. You very well know that, if the secular law did not intervene, the same

blood-spilling, in the name of creed, would be resumed in this century. The creedists are just as bigoted, just as fanatic, just as cruel at heart as they were in the flower of civilization, in the Elizabethan period. Look to the recent trials for heresy in this country, and imagine the civil law silent; how long do you think it would be before these thoughtful, God-like men would be broken upon the wheel, torn upon the rack, or immersed in midnight dungeons? It was the Bill of Rights, the Magna Charter, the Constitution of the United States, secular instruments in the hands of lawyers, not priests or preachers, that gave to mankind the protection from outrage that the creedists never would have granted down to the end of time.

The time has come for a change, and to delay it will be dangerous. The great, sensible public are disgusted and nauseated with creeds. The Church is not respected because of its creeds. The minister is not respected because of his creed. We asked representative Episcopalians, from various parts of America, why they were Episcopalians; and they replied, because a more refined class of people attended the churches of that denomination. It was the consensus of opinion. What does Christ think of that? The Catholics, with the best organization in existence, take more pride in their power and their growing predominance over all others combined, than they do in their sanctity. They fall down before images and idols, and pray to them; and all they need is another five hundred years in which to develop a profuse system of idolatry, including the actual images of Christ, Mary, the Apostles and countless saints, made of stone, wood and metal, the ingenious elaboration of which already takes rank with the pagan worship of Greece, Rome and Carthage. On asking Catholic priests why these images are worshipped and prayed to, we get the same answer that the ancient pagans might have given; they are idols of only the good and great, who have gone before. Yet this is a Church that established the Inquisition and the Bastille, first burned girls at the stake, first tortured women on the rack, sold, and still sells, forgiveness for cash, confiscated large estates for the aggrandizement of its mighty organization, and throttled civilization for centuries by condemning every book of astronomy, geometry, geography and geology that did not teach that the earth was flat. If this Church, the queen of creedists, were not restrained by the secular law, how long do you suppose

the author of these truths would escape its dignified vengeance, the fagot or rack?

A religion of love, of peace, of sweetest comfort, is the religion of Christ. Superb among the exalted aspirations of earth are its teachings and its promises. Never in all the history of the human race has so fair a blossom burst forth upon the world. It is the rose of purity. Beneath its petals, the conceit of pride, and the boast of pretense have placed the thorns of creed, and established a barrier to salvation. We believe the curse of Christ hovers over the life of every man and woman who preaches or advocates the creed of any sect. The time is ripe for a change, for a crystallization of the sands of religion into its perfect gem. The devil will kick vigorously at this suggestion. He will speak softly and insinuatingly through the voices of some, and with a show of righteous indignation through others; but you may set it down as a safe fact, that no man and no woman, who has been born again, or whose religion is not a sham, will hesitate to accept the principle that all creeds should become one.

You will aid in effecting this result ; but, above all things, do not participate in establishing a new sect, or a new Church. This has been the fault of scores of others, whose efforts have been rewarded with success; they have made more splits in the Church. There are to-day over one hundred new creeds that were originated solely with the idea of remedying the evil they increased. The first step to be taken is to cement together any two or more of the individual churches now in existence. Do not attempt to influence the entire organization, for its officials would fight to the last to save the fabric in which they take so much pride. As an example, we will take a real case for analysis. In a town of twelve hundred inhabitants, there is a Baptist church, a Methodist church, and a Presbyterian church. Each is capable of seating nearly three hundred persons. The average attendance is from fifty to sixty, although the recorded membership is more than double these numbers. The annual salary of the pastors is from six to eight hundred dollars; and it is rarely ever paid in full. Other expenses add seriously to the burden. Besides having to support the families of three clergymen, the interest on the mortgages, the care of the buildings, the repairs, the heating, the lighting, and the incidentals place a severe tax on the people, all of which is uselessly tripled by the split in their creeds. But, you say, three churches are better

than one. No, not when one is able to attend to the spiritual needs of the town. But, you say, the town will grow. If it does, it will follow the experience of all other towns; add more small churches. We know a village of eight hundred inhabitants, and not the shiretown at that, having five churches; and, when it added another hundred people, it built another church. The jealousies, bickerings, quarrels, scandals and mean ill-nature that prevail among them, keep every sensible person, who moves into the town, from uniting with them.

Despite the fact that the home mission plans of the denominational organizations aid in establishing new churches, and help to support pastors, in their earlier struggles, these are generally of a sectarian nature, and in opposition to other creeds; thus fomenting further jealousies. In a village of one hundred inhabitants, two conflicting churches have thus been built, and their pastors are partly supported by home mission funds; but the rivalry is so bitter that persons who seek Heaven will not unite with either of these malice-breeding institutions. Had there been but one church built at the cost of these two, it would have contained three times as many people; had a pastor of better calibre, and supported itself from local contributions. This is true everywhere. Nearly all churches are taxed by the general government of their denomination, for expenses not attached to the local managing of each; as, for instance, for foreign missions, for home missions, for extension, for decrepitude, for general expenses, and numerous other calls. By such means, much money is taken out of the locality. This is wrong. The way to Heaven is simple. Let all those who are born anew meet together to sing, pray, and worship God under the guidance of the wisest man whom they are able to secure as their leader and pastor; and the more they concentrate, or the less they split asunder, the better success they will have; the better standard of leadership and preaching they will acquire.

The cities are fixed in ruts and never change for the better; yet, beside the large, fashionable and wealthy churches, there are thousands of smaller edifices, not so big as the average country place of worship, whose pastors are lank and hungry, disheartened and seedy; and creed-reform would be a blessing of the most salient nature. But it is in the towns that the change must begin. Let the churches resign their connection with all government in their

denomination. Let them become self-supporting, and send no more contributions out of their own localities until poverty and irreligion are no longer found there. When a pulpit vacancy occurs, do not secure another to fill it, but let the remaining pastor gather the people into one flock, with the understanding that he is to preach no creed, and is to follow the teachings of Christ just as closely as he would try to do if Christ were on earth at this time. By this plan the churches now split asunder will begin to unite. If you are instrumental in the least degree in aiding to obliterate any of the creeds of to-day, you will win favor in the sight of God.

One of two things must happen, and the times are moving speedily toward the crisis; either there must be an end of all creeds, or else the Churches, Protestant, Catholic, Hebrew and all, must go under. The arrant nonsense, known as the seventh day of the week worship, is a challenge to the religion established by Christ. The seventh day, or Jewish Sabbath, was overturned and overruled by an angry God. The people to whom it was given, were cursed by their own Creator. He destroyed their cities, large and small; and He sent the luckless people, scattered and wandering in hopeless separation, over all the globe. They crucified His son, and He laid waste their kingly city in punishment. The whole Jewish people, with their sins that led to the annihilation by the flood, their degraded wickedness that brought on the destructive fires of Sodom and Gomorrah, their idolatry, treachery and cowardice, from the murder of Cain, the first-born, to the betrayal of Christ the Savior, were eyesores in the sight of God, and when He dispersed them to the four winds of earth, He placed their Sabbath under the ban.

It was on that blessed first day, not the last, of the week that He arose, and carried with that hope-laden resurrection the promise of immortality. The Jewish Sabbath, which is our Saturday, is a Sabbath crowded full of idolatry, treachery, curses, death and annihilation. When Christ came, the hand of time moved forward; and Sunday, the day of life, of peace, of resurrection, of immortality, became the established Sabbath of all the civilized world. The Apostles hated wickedness; and the Jewish Sabbath was, to them, but a terrible day of the murderers of God—the day of the Jews. Any man or woman who pretends to love Christ, cannot worship Him on that murderers' day, and deny Him preference on His own resurrection day—our present Sunday. The

Jews do wrong, the Seventh Day Christians, Baptists, Adventists and all, do wrong to refuse to do full honor to the blessed Sunday. It was not on Saturday that God rested after creating the world. He has never rested, and the creation is still in progress. No intelligent, thoughtful, unbigoted person lives to-day who believes there is the slightest authority for setting apart Saturday for the Sabbath of this era.

Many of the worshippers of what they call the seventh day, and many Jews of the educated and nobler classes, the sincere Hebrews, believe that all Caucasians should unite in this mark of advancement, and recognize the present Sabbath. If the Churches do not fall, this end will be brought about. We plead for unity; but it must occur on common ground. There can be no absorbing of one denomination by another. Catholics will not become Protestants, and Jews will not become either; but the name and creed of each may be buried under the rock of honesty, and all Caucasians may unite in one brotherhood of love and peace. While our criticisms may seem hard and harsh, even caustic at times, they are intended to meet the conditions as they exist. This is an age of pretense and fraud in every department of life. The person who denies it is wilfully dishonest. Facts must be spoken openly. Concealment and cheap veneering are wrong. We have told only the truth. Among our best supporters are the moral men and women of the highest intelligence. Among our truest personal friends and fellow students are Protestant ministers, Catholic priests and Jewish rabbis. They do not get angry at our severity. They know that we despise the terms, Catholics, Protestants and Jews; and that we hope to see the day when the Catholic will be recognized as a brother, the Protestant as a brother, and the Jew as a brother; all Caucasians, all at peace, loved and beloved.

They also know that the anti-racials are not our enemies by our choice, but by the decree of nature. We would deny justice to no human being and to no living creature; and not only justice, but mercy, forgiveness and forbearance should rule our conduct toward all that live. It is for this reason that every creed should be wiped out of existence, and all differences scattered to the winds. The great Caucasian race has not only borne the brunt of advance in all ages, but has been the sole standard-bearer of progress; and that, too, against the determined resistance of the anti-racials. The Caucasians have given the world all the justice,

purity, honor, civilization, true religion and happiness that it has known, or ever will know. Why not unite them in one fraternal bond that shall tolerate no difference of creed? There is no hatred equal to that inspired by religious jealousy. It has slain, tortured and horrified by its awful spectre more than two thousand millions of the best people of earth. Its malice, slumbering but yet moody, is seen in any town or city where two or more creeds exist. Those who are benefited by this system, defend it. The men whose living is earned in the profession of a creed, spurn all overtures toward abolishing it. But, apart from them, there is a genuine hope among the worthy classes of church members for the extinction of this evil. A person whose conversion is not a sham, who is honestly born again, instantly repudiates even the creed that was the stepping-stone to the conversion, and knows only God as the universal Father of us all.

To sum up the facts of true religion, we present the following epitome as a guide to those who wish to do themselves and their Creator the highest service in this world.

1. Immortality depends upon the birth of the soul in the physical body; and by this is meant the orgasm which establishes the embryo of the soul. That such an act takes place may be proved by the testimony of more than twenty millions of the most reliable, trustworthy and intelligent human beings of the civilized world of to-day.

2. Only seven per cent. of the religious Caucasians, on an average, experience this new birth, and none among the anti-racials; as has been proved. This warns us to devote more attention to our own race first, and thus be better equipped to do work elsewhere. Christ had this very situation in mind when He referred to the blind leading the blind. The Pharisees had taken offense at something He had said; and He still further incensed them by continuing: "Every plant which my heavenly Father hath not planted, shall be rooted up. Let them alone. * * * And if the blind lead the blind, both shall fall into the ditch." This shows that some are to be let alone, that some are to be destroyed, that some were not created by God, and that they shall be rooted up, which means destruction; for, when a plant is rooted up, that is the end of it. We thus see that Christianity coincides with science; for this law is written everywhere. As then and now, creeds were and are the cause of the blindness of the blind leaders.

3. The Church must always be the chief avenue to immortality; as its influence, when creedless, stimulates the development of the sub-conscious nature, which alone is capable of giving birth to the soul.

4. A conversion to a creed is generally a non-conversion of the soul-part of the human being; for which reason more than ninety-three per cent. of all church members are either pretenders, or are badly mistaken in their own condition. Ministers know this to be true, and it is the chief agony of their lives.

5. The sham conversions, due to creeds, are undermining the Churches everywhere by the fearfully bad examples found where purity is expected. The orgasm of soul-birth is a fact in science as well as in religion. Its coming is a crowning glory which floods one's life with immaculate whiteness, from which there is no possibility of change, decadence or back-sliding; and hence there can be no bad examples among church members who are not shams. To show that religion also agrees with science, we quote the following from 1 John, iii. 9,—“Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, for he is born of God.”—In the preceding pages of this book we have minutely described the process referred to here.

6. Creed invites jealousy and competition, in addition to the diabolism contained in itself. The result is that churches, being too numerous in denominations, hasten to increase their memberships, and thus invite to their folds great numbers of men and women who are not converted, except to creeds, and who, by their lives of hypocrisy, deter better men and women from becoming church members.

7. The remedy for all this is in the abolition of dissenting beliefs, and the union of all believers in the Supreme God into one brotherhood, admitting Protestants, Catholics, Hebrews, and every sincere human being on the face of the earth, whose religion shall be known as the Religion of Immortality, and whose Church shall be known as the Church of Immortality.

8. No new denomination should be started; but the work to be done must be in the form of amalgamating the individual churches now existing. They should be induced to act independently of their general Church organizations, which they have a right to do.

9. No new creed or religious principles should be taught; for

the Bible is a full world, a teeming universe of moral and spiritual guidance to mankind. If this planet should endure forever, the grandest product of humanity would never produce a work equal to the Bible.

10. The basis of the Church of Immortality should be God, the Creator; Christ, the Herald; the Culture of the Sub-conscious Faculty, the Soul; and Perfect Honesty, the Rule of Conduct.

11. The Bible should be construed as it in fact is: a book whose moral teachings are directly inspired by God; but whose historical, explanatory and traditional portions are interpolations and additions made by man. That this is the fact is known to every intelligent minister of Christianity. It is easily proved that many parts of the Bible of to-day were once nothing but marginal notes, once written by individual owners, but incorporated in the text of subsequent editions.

12. Under the principle of perfect honesty we have all the commandments; all the moral teachings of the Old and New Testaments; all the ethics of life; and every phase of purity, justice, love, honor, mercy, forgiveness, forbearance, and the blessed charities of life. It is an angel whose broad expanding wings will up-bear the lowliest creature of earth, even to the gates of Paradise.



CHAPTER XXXIV.

HEAVEN ON EARTH.

[700]

THE Immortals will arise from sleep like exhalations from the ground.

This is the 700th Ralston Principle. From the fact, as has been clearly proved, that the seeds of vegetation, or the vegetable kingdom itself, must have sprung from the barren rock by the direct influence of some power, probably that of the sun, it is not difficult to believe that the same process might be repeated in this later world. Man himself, as we see him in the Caucasian race, is not older than six or seven thousand years; and, as he has had no ancestor known to science, or possible in science, it must follow that he sprang from the earth as spontaneously as the first plants took root in the rocks that had been subjected to a heat many times greater than was necessary to destroy all the germs of vegetation.

The sun is the tutor of this planet. If, without it, all things would die, it must be true that its influence is vital, and "vital" means all that man contains in his being; his mind, his faculties, his hopes, his aspirations. It is universally admitted that all the matter of the earth came from the sun or the sun-source, which shows a common origin. If matter is so derived, then, as matter is the carrier of vitality and mind, the faculties of man must have been born in the sun or in the sun-source. If this proposition is not true, there is but one recourse, and that is to the doctrine of the direct gift of the Creator to man of every part of his being; and this doctrine pleases us better than the science of the matter.

In bringing this work to a close it is very difficult to avoid being influenced by the imagination, as we attempt to picture the condition of the earth when the next period of progress shall have occurred; and, under the circumstances, it is better to omit all such description, unless there is some tangible fact on which to rest it. Throughout the great length of the book we have adhered to plain, dry, hard truths; some pleasant, some un-

pleasant; and the same method should prevail to the end. It may be as well to state that we are brought face to face with three inquiries:

1. Is there an influence at work in the progressive advance of the earth?
2. Is this influence from the sun?
3. Is there a higher power behind this influence?

It is agreed that, if the first of these inquiries must be answered in the negative, the future is all a blind conjecture. Let each reader be candid with self, and seek some actual proof for whatever affirmative belief may be maintained. After these pages have been read and re-read, a glance here and there will disclose facts upon facts which have been lost sight of in the first perusals. Thousands upon thousands of pieces of testimony are presented from scores of standpoints, and these all bear upon the question now before us. The most ardent infidel, if he has a trace of honesty left in his nature, must be compelled to admit that there is an influence at work in the progressive advance of the earth. Each step is a regular bettering of all conditions.

This position is assured. Yet when we look at it more closely, it is not enough of itself to prove all that we would wish. The satisfaction of knowing that we are in the care and keeping of some guiding power, is dampened by the fact that such power looks more to results than to details. Every effort is made to keep the race alive; but the individual must look out for himself. From the earliest information that has come down to us, all through the struggles of man to maintain his hold upon earth, no other law has tempered the severity of this inexorable decree. Many an individual has succumbed to the buffeting waves of nature, and yet the race has traveled on. The cry everywhere has been: "Man is nothing, mankind is everything!" Burned in fire, drowned in water, starved in famine, destroyed in cold, falling beneath the stroke of summer heat, or perishing like reeds before the blasts of disease, man is uncertain of a day's existence; yet nothing but the fiat of a superior power could terminate the race to which he belongs. The influence, therefore, which is at work is directed toward some greater end than the making of an individual. As a unit, nothing is done for a man that he can do for himself; as a race, every help is given that is needed to preserve and better it.

The influence is associated with the sun; but that does

not imply that it originates there. That orb may be merely a distributing agent. All we know of a certainty is that life on earth at this time is dependent upon the sun; if the latter were withdrawn, we would die. Nor can it be said that the sun's warmth is all that is needed. There must be light as well; and with light there must come vitality. The theories that set forth the hypothesis that the sun and the planets came from a common source, cannot be maintained. On the other hand it is quite clearly demonstrated that the sun has thrown off the entire solar system; and it is easily proved that the sun is diminishing while the earth is growing, the other planets probably increasing likewise. Under this line of proof the two important facts stand forth: first, that the material part of the earth is derived from the sun; second, that life in every form is derived from the sun. These being true, it is certain that the progress which has been taking place, has occurred under the tutelage of the sun.

Is there a higher power behind this influence? The constant proof of mind in matter is so abundant, and so overwhelmingly convincing, that it might seem as if the Creator were omnipresent and diffused throughout all the universe. In a drop of water there are millions of cells, each containing a mind; and if there are millions of minds in so small a compass of matter, what must there be in the living kingdoms of earth, in sea, sky and land? In this wide diffusion of intelligence we see the immediate creative power of all life; but it is supplied from the sun, either now or in the past; and is itself dependent upon that orb for its own existence. Therefore an influence employs it, and it is but the agency of that influence. This leaves us without an answer to our inquiry; for the fact that there is a universal intelligence in matter proves nothing.

It is when we see this mind working elaborately and faithfully to some certain end, with conclusive evidence of special adjustment in large and small degree, that the master power is manifested. Few persons think in two directions at the same time, or they would be quickly convinced of a supreme power beyond and behind the sun itself. In a recent conversation with a noted evolutionist, who could not see a personal being in the works of nature, but who believed that man had been evolved out of the mere accident of drifting growth, we succeeded in converting him by a single question; and, although he required time to examine

it in all its bearings, the inquiry was too much for his theory of evolution, and he acknowledged that there must be a supreme power behind all life and all creation. The question was this: If man is the result of the accident of drifting growth occupying millions of years, how does it happen that his food, containing the exact elements of his body in their exact proportions, as in wheat, barley and corn, were being evolved at the same time so as to be ready for him when he appeared? The scientist thought it strange that the query had never occurred to him. Many such questions may be asked. A multitude of facts are set forth in the preceding pages of this volume that prove very clearly the presence of a Creator in the universe, and particularly in the onward and upward march of life on this globe.

This is our basis, and it is one that cannot be shaken. Let us see where it leads us. The geologist delves deeply into his researches only to become amazed at the stupendous jumps that have been made by the earth. He may not be a man of religion. He generally discards the Bible, or starts without it; but the hand of a controlling being is at length manifested to him. He examines the barren and sterile rock of the old Archæan age, and beholds evidence of a fire hotter than any flame that now burns on earth; yet, in the next step, he sees the vegetable kingdom taking root in the dust of the rock where that fire has been; he knows that all the air and sea were rolled in a vapor of heated gas, in which all seed germs would have perished instantly; he knows that protoplasm and cell life could not have existed a second in, on, under or above the earth; yet he sees it springing into growth in another era, and he asks himself the question that must stagger the most obdurate agnostic.

It is not enough to say we do not know. That answer makes man a brainless animal. We do know. We know that the universal heat in which every particle and every molecule of earth was enveloped, from the center to the last extreme of gaseous air, was more than sufficient to destroy the smallest vestige of life or of life-germs; and certainly it is very easy to kill the germs of vegetation at a low heat. This much we know. Agnosticism is dishonest. We further know that the vegetable kingdom, and the animal kingdom after it, sprang forth from barren rock-soil. Agnosticism is childish dishonesty. We know that seed, or root, or germ, or cell never could have originated in any part of the earth

after that destructive heat. Here are three things that cannot be passed over in silence, or shelved away upon the plea that no one knows whether they are true or not. They are facts, and will remain unchallenged to the end of time.

It is not difficult to lodge another fact in the midst of the three. We will start with an earth known to be barren; we will proceed to kill every possibility of life by burning the air until it is red hot, the water until it is white hot, and the earth from center to circumference until it runs in a ruddy molten stream; and then we will make the vegetable kingdom in all its glories grow in that sterilized rock. How will we do it? We must look to a fourth fact—the arrival from some source beyond the earth, of the germs of vegetation. But how could they be brought here? If from the sun, have they not been subjected to the same heat? The vitality of the new kingdom undoubtedly came from the sun, but did the life, the seed, the cell, the plant, the living protoplasm? Cornered by these exacting questions, we are compelled to admit a special creative act as being necessary. Some call it a fiat. It was in fact a grand orgasm; and this means the making of something out of nothing.

The first kingdom on earth was that of vegetation, in which the forests found their infancy. It sprang forth like an exhalation from the ground. Could we have been there to witness its birth, we would have seen the oft repeated miracle of our own springtime enacted without a first cause; and, comparing it with the grinding rocks, whose tiresome monotony filled all the expanse of earth, we would have looked on in surprise and wonderment as the strange shrubbery, the hitherto unknown grass, or the modest mosses bubbled forth out of the unattractive sand. No more was needed. Once started, all the long succession of life was guaranteed. It was not a descend from preceding conditions. It was a breath, an exhalation, seemingly born in the air and ground at one and the same time, as though by instantaneous impulse.

Few scientists are willing to admit that a fiat gave birth to anything new. They prefer to assign it to the process of evolution, not knowing that, if a new life is produced by a gradation of change, it is just as marvelous as if it had come by a direct act of the creative will. They frankly tell us that man was made out of a shell-fish, yet they cannot make man out of the highest life; and they do not stop to think that it is just as stupendous a

piece of workmanship to make man out of a shell-fish as to make him out of a rock. Evolution is a process that has no beginning and no end. To give it an origin, and to lead it to an end, must require an omnipotent God. If you take a budding stem in your hand in the spring, and study its unfolding growth, you will be convinced that the silent impulse at work in that little world is evidence of a miracle in nature; yet it has plain immediate causes. The giant tree pushes and strains to throw out its wealth of new-born foliage, and soon a mass of living garniture stands forth against the sky. The landscape stretches away in undulating carpets of green; the forest is banked against the outer line of the horizon; the flowers paint vivid pictures along the hillsides, or dot the meadows with their starry opulence; and the Heaven-resembling display in this little earth of ours is full of beauty, and replete with marvels of glory; yet it came forth out of the sterile rocks by command of the imperial sovereign of the sky.

This world is material and vital. Each is a division by itself, and yet each is interwoven in the other. Matter has been growing better from its first appearance to the present time. Life, or the vitality in matter, has been likewise improving. The best in the material division of this planet is that which most excites the admiration and pleases the soul of humanity. The dog, even in the height of his intelligence, cannot tell a flower from a leaf. No beauty of landscape, or dreaming picturesqueness of idly drifting clouds affords pleasure to the noblest horse. Most men are in the animal plane; they kick at a flower, and coarsely inhale the dainty fragrance it emits, with no knowledge of its presence. He who nurtures these beautiful emblems of Heaven, cannot be altogether bad. As religion is the budding forth of the soul in man, so the flowers are the crowning jewels of the material kingdom. In the remote ages of the past they came out upon the earth like exhalations from the ground; and so the better race of life, the immortals, will appear in the swelling fulness of the coming era.

It would be intensely interesting if we could look forward to the dawning of that epoch; but the facts are not discernible from this distance. The outlines are all we have to guide us, and these are accurate enough to afford some little help; and they may be safely trusted as far as they have language to speak. They appear in two classes of evidence:

1. The advance of matter.

2. The advance of life.

We shall look at these separately, and see what help they afford us. The material world exists in three divisions:

1. Inanimate matter.

2. Inanimate life.

3. Animate life.

As these belong to the first class, despite the fact that they in part are present in the second, they should be considered as matter. Our purpose is to look ahead.

By inanimate matter is meant all that portion of the earth that is incapable of entering into the vegetable or animal kingdom. In the past it was once nothing but rock. In the more recent past it was rock, soil, iron, brass and other minerals and metals. To-day it is all these and more. Man from time immemorial has unearthed gold and silver, as well as jewels of rare and exquisite beauty. In looking ahead, we must expect to be told that whatever is best in metals, in minerals, and in jewels, will prevail above all else in the kingdom of inanimate matter. This is an assumption for which we have no warrant except the story already written by the hand of destiny. No one can safely predict what the details will be in that better age, when all that is best has been produced. The only fact we have of which we are sure, is in outline; and that tells us that there is a decided progress going on, reaching from the lowly past to the termination of all improvement, the goal of earth.

There is more to this fact than at first appears. What has already taken place in the advance of the inanimate matter composing the earth, has kept pace with the improvement of life, as though in harmony with it. What could be rougher than the uninviting rock of the first era? Even when vegetation began to clothe the nakedness of the bald globe, it was scant and marshy, dank and dismal. In the millions of years that were required for the development of the forests, the improvement had not been any greater than in the other departments of progress; the surface of the ground was rough, wet, soppy and uninhabitable. Not one line of beauty had appeared. The earth grew better in time, and was far advanced over its early condition when the white race discovered America; but this was uncouth even then. If you will look at the pine groves in the sandy counties of Georgia, or the harsh rocks of the moun-

tains of West Virginia, you may obtain some idea of the still incomplete nature of our globe.

It is because the present conditions are an improvement on the past, and because there has been a constant uplifting of all matter out of lower state, that we believe the same progress will continue, even as long as the earth stands. As the past stands as the interpreter of the future, we may apply its laws as follows:

1. The present era of matter will continue to improve, as it is even now doing with visible rapidity.

2. There will be a halting or plunge before the opening of the next epoch.

3. The next era will be a decided leap forward.

4. From the beginning to the end of the next period there will be a steady progress for the better.

The foregoing laws apply to all conditions. At this time we are discussing inanimate matter. The only part of the problem that remains is in the nature of the improvement. While there may be new glories in the material construction of the earth yet to be discovered, we have already an abundance of wealth for the most brilliant of worlds. If the crust of this planet were to change its position ever so slightly, who knows what might be upturned to the face of the sky? The precious metals may rest beneath its bosom, but a short distance away; or they may come to us from the sun's future influence; or they may be now in process of development. Diamonds are simply made, and employ the cheapest material for their construction. The very changes that produce them may occur in the interval between this and the next age. It cannot be that they are accidents; for so much of beauty rare, of fiery scintillation, of many-colored reflection, can hardly be the offspring of crude chance.

Imagine a world where all the glories of matter are carefully presented for the delights of its inhabitants; where silver and gold, diamonds and rubies, and every manner of precious stones are outlaid and imbedded in road and wall, arches triumphant and temples magnificent, where they reflect the rich exuberance of some spring morning, or cluster in bouquets of splendor to please the eye and stir the soul! All this is possible, for it is all heralded in the gifts now lying in significance at the feet of mortal man. As we look for the herald of the coming race, as we see that every advancing step in life and matter has had its forerunner, so with

equal reason we may expect the inanimate soil to send us some announcement of its opportunities for betterment. We grant that this is speculative; and we admit that it is an assumption of detail; but we are sure that the outline is true. By this is meant the general structure of the change. Something for the better will occur. This planet is full of wealth, and its possibilities are unlimited. If all the pearls that thus far have been extracted from its grasp, were to be brought together in one country and one possession, they would shame the rock-ribbed hills of more than one State, for their combined beauty would suggest a new era and a new clime. It would seem another world to see the glittering strings, the iridescent wreaths and opulent garlands of these pure gems, outlying before us, overspreading our vision, entwining the forest branches, bedecking the foliage, or clustering about the flowers that open some new well-spring of happiness in their every glance. Yet these are but pearls, and one of many material jewels that abound in nature.

Her resources are unlimited in variety and wealth of fascination. The glories that hide themselves in blushing modesty, and come forth only upon the most searching invitation of man, are yet sufficient to dazzle the world if any one in its kind were to be brought together in one land. There are many millions of diamonds, large and small, already in the possession of the race; and limitless resources doubtless dwell in the bosom of the planet. Let us imagine them displayed with some regard for order, so that their collective strength may be seen at one time, and in one general effect. Only that power which established the law of crystallization, and made the muddy carbon shine in resplendent clearness, laden with the changing color of the sunlight compressed within the tiniest compass, can spread the richest of earth's jewels about the pathway of man, so that the purpose of beauty may be fully understood. These little heralds of that better age, these sparkling eyes of sunny nature, bear in their diminutive fires the story of a more congenial sun from whose furnaces they caught their glowing rays. Let them glitter in seas of sheen, and light up the meadowlands of a new earth with their inviting lustre; let them roll beneath the limpid waters of delightful brooks, or stud the shores with laughing pebbles murmuring their many-tuned songs; let them realize in hanging blades of grass and rustling leaves, the dew-crowned fancies of summer mornings; let them

poise on petalled flowers, or cling in pendants to the skirts of perpetual blossoms; let them blend their own white gleams with the tints of sister-gems, and cause the crude soil of earth to burst forth in raptures of harmonious colors; and, added to the meagre scope that man's mind is able to suggest, let them obey the mandates of their Supreme Creator in new arrays of glory far excelling the fondest pictures of our dreams.

To live in palaces of marble, beautiful granite, or other rich stones taken from the quarries of our little planet, may be the highest ambition of this day; but what is regarded as splendor now, may be easily outdone by a single stroke of nature in another age. The inspired apostle saw visions of cities whose streets were paved with pure gold; and it is not unlikely that this metal may be profusely abundant in a better era than ours. We are sure that the material structure of the globe will assume its most gorgeous garniture; for we have with us heralds of that approaching epoch. The precious metals, and the pleasing rocks are not alone in their devotion to the call of the advance. Diamonds and pearls may set off the display of agate and onyx; the many-hued shells of the ocean may be laid at the feet of the fairer prizes; emeralds and sards may crown the beauteous beryl and chrysolite; jacinths, sapphires, carbuncles, ligures, and their companion gems may wait upon the topaz, the amethyst, the turquois, the jasper, the carnelian, the garnet, the chalcedony, the opal and the ruby, in one united effort to deck the earth with the dazzling splendors of jewels and crystals.

Animate matter must play its part in the coming epoch. We have seen what are the possibilities of the earth in its lifeless realm of cold beauty; and now our attention is called to that interesting kingdom in which all plants, trees, grasses and flowers grow. Like the line of life, like the ascent of matter, this middle dynasty has ever been reaching upward in its tendencies. There has never been a moment when a fixed goal was not kept steadily in sight. As our knowledge of the future is indicated by the progress of the past, and as we know that we are floating near the crest of the swelling wave of advance, we may safely say that vegetation holds a destiny of its own. Thus far it has kept pace with the onward march of man, serving him at every turn; and it cannot desert him at the time of his triumph. The forests, the fields, the plants and the flowers will stay with the earth to the end. Their improve-

ment, as already achieved, gives promise of the perfection that is yet possible.

It might be sufficient to claim that perfection of the present vegetable kingdom is all that need be sought in order to make it a fit companion for Heaven on earth. This of itself is a great step, even if the Creator adds no more; but, as man is constantly adding more in the flowers and foliage of his own culture, it is certain that God can do as much. But this part of our theme is speculation. What we know is sufficient for the present discussion. To achieve perfection requires, first, that the weeds, the thorns, and the poisons of the vegetable kingdom be destroyed. More than two-thirds of all plant-life tends to weeds. An evil influence seeks to choke out the very food of man. In the flowery realm, the drift is always toward a degeneration. The beautiful roses dwindle to a less attractive state, unless some better spirit, like that of careful culture, holds them true to their parentage. Thus, as now constituted, the better part of vegetation must fight for self-preservation against the direct enmities of weeds and tendencies of neglect. Herein they are human in their helplessness, and few survive. Even the thorn that lurks beneath the rose is a piece of savage design.

Not until the devil is driven out of earth will weeds and poisons be destroyed. If he is to remain here always, they will also abide as steadfastly. But progress means the extermination of Satan. That he still holds a controlling power over both the animal and vegetable kingdoms is conceded by all who have given thought to the subject. That this power has been lessened in the present psychozoic age, is freely admitted. In the battle between the two hosts, the banner of victory is signally displayed upon the ramparts of the future, and time only is needed for the extermination of the foe. Then all that is vicious and malicious will cease to exist. Man now is almost completely in the power of evil; then he will be totally extricated from this oppression. In the vegetable kingdom there will be no weeds, no thorns, no poisons; nothing that is baneful. Then the finer tendencies of growth will develop all the beauties that field and forest, plant and flower are capable of bringing into being for the pleasure and happiness of man.

A world clothed in nature's best attire, is not an unattractive prospect. When perfection is reached, change is use-

less, and death must be unknown. There should be trees without falling leaves, flowers whose petals do not fade, and verdure that must endure through all seasons. The very idea of completion implies the absence of death. The condition of imperfection requires death to bring about the changes that may lead on to the making of the ideal. These axioms being understood, we need only to create, in our fancy, the appearance of this planet when that perfect age is attained. Ungrowing and perennial flowers would be a novelty; yet the deductions of logic permit no other result. If there is no death, nothing will die. If nothing will die, that which is alive will continue alive. Under this doctrine everything will maintain its existence to the end of its destiny.

There is so much beauty in a tree that, when the autumn frosts ripen and destroy its leaves, a feeling of sadness displaces our admiration of its pleasing effects. The rose is undoubtedly the queen of the garden, yet its petals fall with the passing of a breath, and an ugly stub remains in our hands, armed with sharp thorns. The lily fades in an hour. All that is entrancing in the wealth of nature, succumbs to the law of change. This rule will be reversed in that higher court. There will be leaves whose texture will remain impervious to all assault; trees, whose branches will never break; grass that never dies; flowers that never fade; and the earth will be as much better than the gardens of our highest culture as these are better than the dismal swamps of long ago.

This permanence of foliage will not prove tiresome for the reason that it will be variable and variegated without limit. The evergreens of our day are not all alike, and diversity then will outrank variety now. Our *Arbor Vitæ* trees appear in ten present classes, all distinctly separable in kind, with smaller shrubs bearing the same name. The yew has no less than six varieties; the spruce, eight; the pine, fifteen; the cypress, three; the *retinospora*, four; the *podocarpus*, two; the juniper, twelve; the fir, ten; and others one or more; all classed as evergreen trees. Then there are the weeping poplar, willow, ash, mulberry, linden, birch, elm, cherry, cornus, beech, and others of their kind. Among the deciduous trees are the well-known elm, maple, linden, laburnum, alder, tulip, laurel, rosemary, thorn, poplar, mountain ash, maple, sycamore, oak, aralia, walnut, hickory, pecan, almond, cornus, beech, birch, crab, catalpa, cypress, magnolia, acacia, chestnut, balm, locust, and numerous others; to which should be added all that wonderful wealth

of tropical growth, of which there seems no limit. Let these appear in their best attire, arranged under the guiding eye of a definite design, and they are capable of adding grandeur to all the groves of the new earth, to which the old Arcadian will seem a mere commonplace; yet they are but the trees of the vegetable kingdom.

The plants, the hedges, the shrubbery and the flowers are too extensive in kind and in effect to be enumerated. There are gardens whose profusion of fragrance and color has dulled the senses by the exquisite pleasure produced; great banks of growing carnations, rivers of roses, broad beds of tulips, wide sweeps of lilies, and pansies, heliotropes, violets, petunias, salvias, and numberless others lending their enchantment to the scene. Man loves flowers. The higher his quality, the more he appreciates them. Some purchase them, others hire them cultivated in expensive conservatories; but the man who most enjoys the lessons they teach, and the promises they exhale, devotes his own attention to their culture. To use them for adornment, or to value their fragrance as one prizes the extracts that are bottled up for sale, is not to love the flowers as gifts of God. They are emblematic of true religion, than which there is no fairer thing in life. All nature tends to blossoming, and the aspirations after immortal hope are the crested flowers on the stem of civilization. In the bettering of the kingdom to which they belong, the ever present tendency must be to bring them forth in all their richest robes, and drown the plainness of this world with their gorgeous splendors.

Rivers may run in majesty to the ocean; brooks may travel through meadowlands or by the groves of fragrant trees; cataracts may roar and fall in their old-time grandeur; fields of pleasant grasses may stretch away to the horizon's edge; avenues of flowers may extend as far as the eye can reach; and life may be one continuous song of nature, in that age when all things shall become perfect. With ponds and lakes rocking upon their heaving bosoms the reflection of summer skies, in which floating lilies lie idly tranquil; with nooks and dells embowered with gems, and garlanded with jewels, which glisten through the living fragrance of many-hued flowers; with paths that lead across fields of velvet green, under crystal arcades, or through the forests whose wide-armed branches are burdened with their drooping weight of luxuriant foliage; with hill and vale, mountain peak and flowing

landscape, and all waterways of earth made richly beautiful by the best life of nature, the immortal man will find a happy welcome awaiting his approach. Music will not be forgotten. Birds will fill the forests, if animal life appear at all; or it may be intended that the harmony of sound, the notes and chords of song, shall be borne by the tuneful brooks and trembling branches of the trees. Sweet music is divine. Fragrance is born in Heaven. Colors are glances of God's eye. These appeal to the higher senses. Taste and touch are mortal, and have no sure place in the hereafter.

But what of man himself? What will he be in that age when all imperfections shall cease? As has been said before, the fact that perfection has been attained implies that further change is unnecessary; but this relates to the physical conditions that govern the progress of physical development. It need not lead to the inference that the soul is incapable of advance. When physical perfection is attained, there will be no more changes of the body or of any part of the body; consequently there will be no death. The flesh that will encase the soul, if any at all is needed, will be perfect in form, in quality, and in use. Not perishing, it will require no food; there will be no supply of solids or of water, no excretions, no respiration, none of the functions of circulation or digestion. The man of that age will neither eat nor drink, for these habits would imply waste, and waste is the forerunner of death.

In form his body would be suited to the conditions just stated. It would contain no canals for the ingress and egress of matter. The skin would be poreless, for there would be no fluids to be exuded. There would be no lungs, no heart, no stomach, and none of the organs that now attach themselves to the process of digestion; as there will be nothing to be digested. The shape of an immortal body is necessarily a subject of interesting study. What we here present is founded upon the laws that tell us in unmistakable language that man will improve until perfection is reached; and upon the further law that there can be no death when a body has been made perfect. The position is not only a reasonable one, but it is a forced one, whether we depend upon science or logic. It is therefore a satisfactory study, for it keeps within the channels of certainty, even though the details of description and of form are assumed in larger part.

We believe that the man of the perfect era will be active,

for God is an active being. If so, he will have legs with which to walk, and hands with which to help himself; and this would imply that his body would retain its present shape. As bird-life is a part of the animal kingdom, and as the air is a medium of travel, it is not unreasonable to assume that man will have much less weight than now, and that he will possess an advantage equal to the winged messengers of our atmosphere. Having a wide dwelling place, twenty-five thousand miles in circumference, and being of a social nature, he would instinctively desire to pass from place to place with all possible speed. The water-ways are always conducive to slow progress. In the air, a highly vitalized body, possessing a minimum of resistance, would compass the globe in a brief period of time. This part of our description is, however, speculative, although fully warranted. It seems as if it must be true from necessity.

Although gravity would play its part in the future earth, as all laws are eternal, yet the lightness of man's body, and the vitality peculiar to his new powers, would render him immune from all danger. God is best manifested in works that display an electrical intelligence; and it is quite probable that man will be an intelligent electrical life, having the faculties of hearing, of seeing, and of appreciating fragrance; all of which the soul is now, even in this existence, mortal though it be. Such a being could walk, could fly, could run, could have boundless knowledge of earth, and possess all the rich pleasure of a ripe intelligence. He would walk erect, for crawling is serpentine and debasing. He would not tire, for weariness implies a breaking down of tissues, and he will have none to be lost. If he could fall, he would escape without injury, as his own superior vitality would have power to reverse the law of gravity, and to protect him from collision.

Will he talk? It is true that soul-life implies a perfect use of that faculty which, in the present race, is known as the sub-conscious function; and this includes telepathy, or the power of knowing the will and mind of others. If such faculty shall exist then, it would seem as if one person might delve into the thoughts and feeling of others without restriction. It may be that secrets will be unnecessary, and therefore worthless; or it may be that the owner of the faculty of thought may determine how far another shall intrude upon such domain. Conversation may be an aid to this power, and a convenience in the interchange of ideas; in which

case a mouth, teeth, tongue, throat, air, larynx and vocal cords would seem necessary; but this we cannot believe. What is said may be uttered by a mouth so constructed that it need contain no teeth for mastication, no tongue for taste, no throat for swallowing, nor any of the aids and adjuncts of eating. Song, if expressed vocally at all, may find other channels of utterance, and so may speech. We believe that man will be free from all dependence on the laws of matter, except in the most general way. The sense of hearing, of sight, of fragrance, and the use of a special faculty of speech may cause him to have the same shaped head as now; shoulders, arms, hands, torso, legs and feet may also be the same for reasons previously stated; and man in the new era may be a reproduction of the same form as that we now see. He may talk and sing from the use of vital organs of speech operated by his superior vitality, without the aid of air. We may, therefore, believe that this is God's image which we now wear, and that it will be the same to the end of time, and through all eternity.

What will be the sexes? The bride and groom are part of the plan of nature. If God is the Creator, the earth is His bride, and the soul His offspring. There is a meaning and a purpose in the division of life into two sexes; for they are not necessary merely to propagate each species. It is a universal condition, and prevails from the lowest organism up to man himself, that one sex should be necessary to the other. It came as a surprise to scientists when they discovered that flowers are sexed, some being male and some female; and that barren results are due to the lack of proper mixing. It cannot be claimed that offspring require father and mother, except that it is so decreed. If human beings were without sex, they could as well generate their young as they do now. To the horse, the dog, the lamb, the cow, or other of the intelligent beasts, the father is of no value to the young in its being reared and cared for, as this duty devolves solely upon the mother. So in a state of nature the women of the human race, especially in the lower ranks, have had the care of their young, the male parent being almost unknown. Outside the tribes of affectionate birds, there is hardly any evidence of the pairing and dwelling together of the sexes, except in cases of isolation, until we ascend the higher rungs of the ladder of civilization among the human family.

Birds are metamorphoses of the reptiles. They are also

used to typify the aspirations of the soul. They have the highest regard for the marriage tie, and dwell in the exclusive homes built by their own industry. The male and female share alike the duties of protecting and nurturing the young. In the human race, wherever love outlasts passion, there is such a bond of fidelity established that death cannot separate the lives thus joined. There are few such marriages on earth. The bride and groom of this life are surely a part of the better life that is to follow. They are sexed not merely to obey the instincts of parentage, which could be better obeyed if there were no male and female divisions of the race; but they are parts of the purpose of creation, and become the unit of the expression of love. The very essence of love is mutuality. It is everywhere flowing into the universe; and it bubbles up in the lives of all noble men and women. Our earthly existence is short. It means all or nothing to every human being who comes upon earth. It is not only helped, but is greatly uplifted by this divine flower, love; and this beautiful symbol of eternal happiness should take its wings on this planet in this era, and thus be prepared to enter full upon the pleasures of Heaven in the next.

Happiness is supposed to be a part of immortality; but very few persons know what that peculiar quality is like. It is not easy of description. We find love to be the mainspring of all true existence, but it must be an enduring and unchanging love. We find it most readily exhibited in the typical condition of all existence, the affection of the bride and groom for each other. The evidence is not lacking of both these laws, for they seem to be as old as mortality. Our idea of genuine happiness, such as may be expressed in an endless career in a new world, is taken from the following circumstance. A lover, who had been held in doubt for many weeks as to the regard which the object of his affection might have for him, found her estranged, but not through a dislike for him. It seemed that her love had been long nurtured, and was just ripening. The clouded uncertainty was as much a source of trouble to her as to him. A slight estrangement followed. Desiring to be sure of herself, she asked the delay of a week or more; and this, to him, was a long interregnum of time. At length, one bright morning, there came to him a dainty note, saying that her heart was his, and asking him to call that evening. From the moment his fingers opened the love-laden missive to the hour when

his footsteps brought him to her side, there was a long and joyous reign of pure happiness, every second of which was a full volume of song and cheer. No skies ever shone so brightly before; no glancing rays of sunlight ever fell upon earth with such merry brilliancy; no trees and flowers ever seemed so full of approving and sympathetic rapture. All was peace. All was profound joy. People came and went before him all day, but they spoke kindly, and every face was wreathed in smiles. He never knew there was so much pleasure in the hearts of others, or that earth could beam so gladly upon all mankind. If you wish to know what happiness in Heaven is like, think of that interval of time, and of the lover who waited for the evening hour.

Perhaps there is no more sacred tie in all eternity than that which is born of the love of earth. For this reason we believe that marriage should be understood, when entered upon, as being intended for one purpose or another. If it is for love, all else must stand aside; all considerations of wealth, comfort, or convenience. If it is for station or for mere home life, it should be so understood between the parties. Passion is often mistaken for love, and there are those who enter the wedded state only to be nauseated in a few days by its wearisome disappointments. Unless true love exists, there is no hope of happiness. Many ladies, or careless women, seek to gain an alliance that extricates them from the unpleasant situation of loneliness, or that seems to be an advantageous one; yet all such live to repent bitterly of their selfishness, which most grossly led them to take the step. Men, in other ways, make a similar mistake. Some love without reciprocation; but if a true man loves a woman worthy of him, she will respond with her full nature, for his own heart will not open of itself; and the same is true of every woman. If the half crazed and morbid nervous system of shallow-minded persons can be left out of the reckoning, and set down as erratic and unreliable specimens of presumed passion, we will find that true love is a casket whose lid is opened by a key turned by the love of another; and that this law is reciprocal; which, being true, it must follow that all true hearts respond if morbid influences are withdrawn; and there are no real estrangements and disappointments in life. If the eccentric and muddy-hued expressions of unbalanced minds are entertained, they will do incalculable damage; and all persons who are subject to such assaults should cut loose at once from those who make them.

The wife who loves her husband will never re-marry, no matter what the temptations may be. The husband who loves his wife, will remain single after death has separated them. Some are several times married before they find the true love for which they seek. In youth, when the temper is high, and the mettle strong, it is easy to fall into the error that has often gone unrectified. Boys and girls have tied knots that time almost invariably unties; and a subsequent love has ripened for others. This is the will of God, and the expressed law of man. Deplorable as the accident may seem, it is better to miss the mark and hit it afterward, than to wear a chain about the neck while the heart groans beneath the loathsome load of hatred. Seventy out of every hundred of marriages, subsequent to the first, are founded upon true love, and are made to rectify the accident of a first mishap. That God approves of such efforts to obey His will, is overwhelmingly attested by the Bible itself. It is true that there will be no marrying in Heaven, and no giving in marriage, for there will be no reason for it; although the typical union of love is depicted in the nineteenth chapter of Revelation as taking place in Heaven in the hereafter, with marriage and a wedding feast.

Husband and wife will find each other in that better world, and the question of the conversion of one, and the non-conversion of the other, cannot enter into the discussion of that matter. There is no higher type of conversion, and no better evidence of the birth of the soul, than a steadfast fidelity and pure love. Religion could aim no higher. Home on earth is the keystone of existence. The Church, the Bible, and all the discipline and tenets of religion pale before the holy influence of that purest of all conditions, a model home, wherein a faithful and enduring love reigns supreme, where thoughts and language are chaste, where loyal fidelity binds heart to heart and mind to mind, and every blessed impulse mounts upon the duties of the daily struggle, and leads the way to love's great victory. There are such homes on earth, and there the soul lives. By the very magnetism of their purity they are drawn Churchward and Godward. Certain inexorable laws are true. If the husband truly loves the wife, she loves him. If the wife truly loves the husband, he loves her. Where there is true wedded love, there the sub-conscious faculty controls life, and there the soul has come into being by the orgasm of the new birth. Despite supposed facts of great strength that do appear

to the contrary, it is nevertheless universally true that every member of a family wherein love dwells is born on that higher plane that means an immortal inheritance.

What will be the avocations in that realm of perfection? Here we are tempted to speculate as to details; but it is better to confine this discussion to the fixed outlines that bear the stamp of certainty, telling alone what we cannot know. Perfection implies completion; this renders death impossible, for death is but a process of change intended to lead the way to perfection. Death occurs in two ways: first, in the collapse of the individual; second, in the constant waste and replenishing of the material used for daily sustenance. Herein food is made essential. Unless there is to be daily loss and supply, food will not be necessary. For this reason, all those duties and lines of industry that are employed to produce food, will come to an end. The immortal being will neither eat nor drink. Fruits, grains, and all edibles will be unknown. The farmer will be without a farm; nor would the soil respond to seed if he had them to sow. There will be no bakers, for bread will not be eaten. Pastry, confectionery and similar concoctions will remain consigned to the oblivion of a long past of suffering indigestion. The business of all who are associated with the producing or preparing of food will be ended. Dealers in grain, elevators and warehouses, and vessels of commerce will not appear.

How far shelter and clothing may be necessary, is a problem that is not easily solved by any fact or law that seems applicable to the question. We have a definite guide to the solution of the other matters, relating to eating and the industries that depend upon it; and through them we may be able to arrive at results in the former cases. Plant life and animal life furnish all the shelter and clothing thus far known, except in so far as minerals and metals have aided in the construction of houses. Life of any kind, whether of the animal or vegetable kingdom, implies supply, waste and death, if it involves growth. Our clothing is hair, wool, linen, cotton or silk. If it is hair or wool, it comes from animals, and they must die in one form or another in order to supply it. If it is silk, it comes from worms, under similar conditions. If it is cotton, or linen, it is grown upon plants with exactly the same laws at work. Therefore we are compelled to exclude all questions of clothing from the life hereafter, as we con-

sider it impossible that there could be any obtained. Neither will it be necessary. As to abodes of dwelling, the mansions, halls, palaces and edifices of magnificence, all evidences point to their existence on a scale of the most sumptuous grandeur; but how they are to be built, and by whom, it is not possible to offer even a suggestion.

The professions will cease this side of eternity. The preacher will not be heard, for there will be no unsaved souls. Sunday will not be distinguished from other days, for there will be no Monday, no Tuesday, no Wednesday, no Thursday, no Friday, and no Saturday. The sun itself, made more congenial in its new temperature, and more even in its all-embracing warmth, will still be the master energy of earth; and for that reason, it would not be improper to pay tribute to its kindly tutelage by the universal observance of its nameday—Sunday. To that orb we owe our vital breath. To the sun we owe the energy that keeps in motion the ceaseless machinery of the heart. To the sun we owe our light, our life, our impulses of thought, our mind's vitality, our cheerfulness, our happiness. To the sun is due all obligations for the earth's growth, its trees, grasses, plants and flowers. Its glowing warmth releases the ice-bound streams, and they pour forth their music in singing brooks and joyous little rivulets, murmuring without fault as they dance and bound onward to the sea. The coal we burn is the stored contribution of sunlight caught millions of years ago, and buried beneath the surface of the earth. The oils that give us light, the gas, and electricity, are parts of that energy. So is all fragrance, all color, all beauty. So is the flavor and relish of food, and its qualities of sustenance. With all these obligations resting upon us for the blessed gifts of that one orb, is it asking too much to hold sacred that one day of the week which bears the name of the king of the planetary system in which our earth is an humble member; to revere as the agent of God the day on which Christ arose from earth, and bore with Him to Heaven the fragrance of forgiveness; the day of all the week that suggests most, and imparts most clearly, the lessons of the loving care of the Creator—Sunday?

There will be no doctors in Heaven for there will be no invalids; no physicians, for there will be no one to be physicked; no surgeons, for there will be no need of knives and saws; no dentists, for teeth will be left in the grave. Court-houses will

be unknown. Judges will have no cases to try. Lawyers will find no disputants with grievances to be adjudicated. The wrongs of earth will be buried in the grave, and justice will triumph. Legislators will make no laws to govern the unruly and protect the obedient. Even the rules of right and wrong, and the straight lines of religion will be as unnecessary as prison bars or instruments of punishment. All professions will disappear, unless it be that of the teacher. The conclusion of the whole matter seems to be that work and business, employment and the means of industry will be determined by other rules and other conditions than those which apply to the present life. Some authors have maintained that the callings, the vocations and duties of our existence here will be pursued hereafter. This would imply sin to be eradicated by the minister; and that is a self-contradiction. It would also imply wrangles and quarrels to be settled, and ill health to be mended, and bad teeth to be tinkered, and limbs to be amputated, all of which is challenged by the very state to which we refer—the age of perfection.

To the hard and practical mind all this seems like a dream. Yet America was a dream four hundred and ten years ago. The past is a dream to-day. The unimpressionable man, who will not believe a brick is hard until it strikes him on the pate, will content himself with the prospect of a continuance of the conditions as we now find them, adding the same relative amount of improvement that is already being enacted to the ages that may follow; and he neither sees nor knows any end to it all. The conceited scientist, and there are a few left, has no belief, but simply hedges himself behind the claim that no one knows anything of the future. This is wrong. We are travelers, and as such we are in duty bound to inquire whither the way leads. Blindness is inexcusable when light may be obtained, although it comes through chinks, and in small quantities.

Time is never concerned in the history of the past or future conditions of the earth. It is enough to speak of periods. Laying aside all question of time, it is certainly safe to assert that the future is sure to outleap the present in every respect. No one believes that this earth is to remain the same, or nearly the same, as it now is. Even if there had been no progress in the past to guide us in these conclusions, the very fact that obscurity framed it from us would prove the present uplifting of the planet and its life.

The comparative freshness of the present era of the earth, the extension of man's migrations across the Atlantic to a hemisphere that was unknown to civilization, and the similar conquest and subjugation of Asia and Africa that is now going on, shows the high advancing march of the Caucasians, and points unmistakably to greater changes in the future. We say all this would be apparent to the students of the psychozoic era, even if there had been none other disclosed in the preceding epochs. But all knowledge that comes to us confirms the story of progress and change.

The present race will continue until the hour shall strike for ringing down the curtain. When that will be, no one knows, nor can man ascertain; no mind can grasp it; no prophecy detect it. Out of the lap of present humanity that metamorphosis will occur which has been spoken of before; the change that shall close this era, and open the next. It is probable that all animal life will disappear, and in the following order: first, the wild beasts will be completely annihilated, a process that is now in active operation; second, the working animals will be allowed to run their species out, for lack of employment, as electricity is to be the agency of all labor and toil in the future; third, the meat producing animals, whose flesh is now used for food, will be allowed to die out for reasons to be stated hereinafter; fourth, the pet animals will cease to be important, and they will follow with the others.

It is easy to understand why man will exterminate savage beasts, birds, fish, and reptiles that make his own life unsafe. It is also easy to understand why the brutes that perform his work will give way to other agencies. But it needs some investigation of the subject to determine why the animals whose flesh we eat will be allowed to die out. Any careful observer of the habits of mankind, as disclosed by past and current history, will be quickly convinced of the fact that the world is eating less flesh to-day than it ever did before. The savages of a few hundred years ago subsisted almost wholly upon flesh; and to the American Indian the highest type of bliss and Heaven was the joy of an eternity spent in the happy hunting ground, killing and devouring all kinds of life. In the Orient, or other climes where flesh is not plentiful, the religions of the people very adroitly teach the use of grains and other foods from the vegetable kingdom, and the few lambs and beeves that are sacrificed to the idols probably find their way into the homes of the priests. At all events, the tendency of

civilization is to use less meat as the better ideas of living are embraced. The early Puritans were compelled to live almost entirely upon what they could kill in those primitive days of New England. Daniel Boone and his companions found sustenance in a similar kind of food, as they pushed their way to the westward, and sent the advance guard of American civilization toward the shores of the Mississippi.

Sooner or later men and women will learn that what is eaten determines the nature of the mind, body and character of the eater. If we eat hog, we are hog. If we eat beef, we are beef. If we eat lamb, we are lamb. If we eat turnips, oats and buckwheat, we are coarse, raw and pimply. If we eat the preferred grains, we are smooth, fine-built, brainy and healthful in mind, body and disposition. It is twenty-five years too soon to preach these truths, but even now they are finding their way into the homes of the sensible people of our land. In time they will be universally accepted and adopted. A half century hence, the good ladies and gentlemen of that day, grown into white-haired grandparents, will gather their children about them, and tell of their ancestors, not two generations back, who actually ate life, who took into their stomachs the flesh of creatures, such as beef and lamb, just like the flesh of human beings; and the grandchildren, listening, will shudder at the thought of those savage natures from which they were sprung.

It is easy to prove that much of the disease and tendencies toward a brutal disposition are caught from the flesh that is eaten. If the habit of meat-eating were discarded entirely, we should have less need of police regulations to curb the criminal dispositions that are now so actively at work; the nervous system would rarely pass out of our control, the mind would rise rapidly in the scale of rank for clearness and strength, and every morbid inclination would pass away. All this is known to-day; but the difficulty to be overcome is the finding of a suitable substitute for the immediate strength that is obtained from good meat. When this is found, the problem will be solved. It is well known that the preferred grains carry all these possibilities, and that from them must come the ideal food of the future; but it must be had in certain methods of preparation, or perhaps in some composite mixture that shall be most palatable.

In fifty years every animal species of every kind and

character could be easily exterminated; in fact, the entire animal kingdom, including all the fowl of the air and ground, all the fish of the waters, and all the species of the land, could be brought to a quick and consummate end. Then the vitality which they possess, and which they absorb from the present fund of vitality, would, by the law of equilibrium, pass into the human body, and add to its value as an organism of life. This of itself is an important fact. Another phase of the question is even more interesting. Present investigations indicate that all insect life is nurtured in the excretions of animals, birds and fish. Flies, mosquitoes, gnats, fleas, and all the troublesome brood, are very likely dependent upon such life for their own support and sustenance. More than that, the opinion is rapidly gaining ground among the most expert scientists, that all bacilli and bacteria of disease are nurtured in the excretions of the animal kingdom below man. So much already has been ascertained that it may be set down as one of the chief facts of the close future that, if the whole animal kingdom, except man, should be exterminated, all disease germs would disappear.

If this is so it is not difficult to catch a glimpse of the next great leap in the progress of man on earth. In the matter of disease alone, we quickly see the logic of the claim. It is well known that the germs of an infectious malady must find in the body a suitable soil, a depleted vitality, and an ingress. If any one of these essentials be lacking, then disease cannot gain a foothold in the human system. We will suppose the ingress obtained, and the low vitality to exist; but yet there must be the soil in which the bacilli may live, grow and thrive. Such a soil is always animal, and is made up of the excretions of some kind of animal life. We eat daily such food, perhaps, as meat, butter, eggs and milk, all part of the animal kingdom, and all highly recommended by the best physicians. The Ralston idea is not one of sudden or radical change, but at first a compromise with the good and bad, in order that they may meet more readily. For this reason, meat is recommended, especially that of the beef and lamb, if the fibre is omitted or reduced to a comparatively harmless state. Eggs, milk, butter and honey are also recommended, although they belong to the animal kingdom. Like fish, they are less injurious than the strong meats, eaten with the full fibre. It is in steps of compromise that Ralstonism is achieving its most notable victories.

Knowledge will come by and by. Milk will be discarded last. Next before it will come butter. Eggs, now the staple of many a meal, are under suspicion even at this writing. For ages they have been conceded to be among the best of the preferred foods, having not too much of the animal to produce the injurious effects of meat; but the distinction is now being made between meat-fed and grain-fed eggs. One of the oldest principles of food related to the question of eating meat that was fed upon meat. It seems that God warned the ancient Hebrews against such danger. Yet the hen that runs about the land, picking up worms, bugs and insects of every kind that can be found, is a meat eating fowl, and the eggs that she lays must be subject to the same objection that was lodged against the unclean animals of the past. Following out this idea through a long line of effective experiments, it is now a well established fact that such eggs are unfit to be eaten. Their most virulent tendency is in the direction of stimulating cancers to grow; and we have some startling annals, taken from the lives of those who have died of cancers, showing certain of them to have been egg eaters. In one series of cases, we find that a man, who ate six eggs daily, died of a cancer which developed suddenly; his mother, father, sister and brother all dying from the same cause, and all being egg eaters, often partaking of them three times a day. Going back of these facts, it appeared that the eggs came from their farms, where the hens had been allowed to roam at will, following cattle and swine, running over ploughed ground, and having full liberty in the potato patch and among the vegetables, where worms, bugs and insects innumerable were eaten; it being the theory of the farmers that hens needed little or no grain if they could get worms, potato bugs and other life about the place. This bit of history would hardly be sufficient to make out a case even of partial proof, were it not for the fact that other instances have come forward in the way of corroboration. Yet there are many deaths from cancers, probably, where eggs have not been used as food. The fact that most interests us is the part that such eggs as we have described must be playing to-day in the ravages of disease among mankind.

The intelligence of the race will one day drive the entire animal kingdom from the face of the globe. It is a great step; but it will be taken; and, with all that is contained therein will go also every insect, every kind of vermin, and every disease germ. We

believe the whole family to be interrelated and correlated in every possible way; and the larger species cannot go unless all the microscopic species will go with them. When humanity ceases to eat meat, it will be a new family of beings, different in disposition, and more noble in cast. When this new family is the sole tenant of the globe, with a higher grade of vitality, and a worthier motive for living, then something will be seen of the possibilities of advancement under the inspiration of Caucasian leadership. The few, though exceedingly important, changes thus far indicated may not occur in hundreds of years, but they will come in time. They are possible in the next quarter of a century, but when probable we cannot say.

Man's mind is given him by the sun's vitality under the direction of the Creator. The character, the disposition and the vitality of the body bear close ties of relationship. If we live in a dungeon, deprived of sunlight, the mind gives way; moroseness follows; and every vital center is depressed. Much of our motives, and much of our ambitions and desires, are born under the inspiration of the sun. It is ever changing and ever progressing. Some day it will implant in the universal mind of man the wish to exterminate the entire animal kingdom below himself; and God is now at work to run out the anti-racials; which, being done, man will step at once into a higher plane. But, before this occurs, the plunge will be taken, and the several problems of this our day will be solved in blood and death.

The Immortals will arise from their sleep like exhalations from the ground. They will be born out of the body of humanity, but will come forth as suddenly and as mystifyingly as did the Caucasians. No one knows from what source we sprung. All the revelations of geology point to the barbarian, or the brute savage, but never to the man of our race. There is not one trace of him back of six or seven thousand years ago. He came forth in mystery. He arose from the lap of earth like the vapors of a spring morning. The Indians are older than he is. The Negroes are older than he is. The Malays are older than he is. The Mongols are older than he is. The child of the Caucasus is the youngest in the family of humans. Whence came he? No one knows. It is quite easily proved that his anti-racial predecessors were on earth many thousands of years before he appeared; but, on the contrary, it is just as easily proved that he came to earth within six or seven thousand years.

Our claim is that he sprang forth like exhalations from the ground, although he was born in the womb of some human. It may be true that a single pair was so created, or that a family was thus born; and from them came all the white race. If so, were they generated in Malays, Indians, Mongols, or Negroes; for all of these preceded the Caucasians? It would seem as if the old Egyptians, who had migrated from their home into Asia, may have been used to translate the seed to earth. While it would be possible with a God who was able to make a blade of grass to grow, to bring a white family into existence without the aid of other human beings for parents, we prefer to believe that they came in the regular way, even as Christ passed through the flesh into a mortal body. But we do not think the Caucasians were sprung generally from a large parentage, for the reason that one mother and one father might produce the heads of this entire race.

Let us assume that, about six thousand years ago, the time was ripe for the white family to come upon earth; and that a certain family in Asia had been entrusted with the important duty. Let us suppose that the parents gave birth to twelve children, of whom six were girls, and six were boys. When they matured, instead of marrying one another, they may have been wedded to the best anti-racials about them. Their children, being half-breeds, would marry cousins, and thus the true Caucasian life would be established; assuming, of course, that the Creator so intended, and gave to the grandchildren the same care that was bestowed upon the first parents. In the fourth generation there could have been one thousand pure Caucasians on earth; and in two hundred years, fifty millions might have appeared; a good beginning in the dawning decade of our race. It might then be said that they arose like exhalations from the ground.

The past lends light for the future. What has once been done, may occur again. Let us step into that era when humanity is all there is left of the animal kingdom. The anti-racials, dwindling under the decree of Heaven, are no more. Caucasian man is alone on earth, and is supreme in his ascendancy. Stimulated by better judgment, the race has grown better. God's will, decreed in His own works, has been obeyed by man in eliminating those who are of criminal tendencies or insane heritage; using emasculation to cut off all their possible descendants. In this way the race has been wonderfully elevated and ennobled,

although all this has in the renaissance that followed the final plunge. Now all is ripe for the uprising of the Immortals. Just how they will reappear upon earth it is hard to say; but it might seem as if they would be born into new beings through the ordinary processes of pregnancy. Opposed to this is the possibility that they will arise like exhalations from the ground. It is all in the realm of the unknown.

It is probable that many millions will enter into that perfect state, following the laws laid down by nature. It is not possible that all who have lived will reappear on earth. In each of the six thousand years, millions have died. In these sixty centuries, if we accept the conservative statement that 10,000,000,000 die in every hundred years, we would be confronted with the enormous population of 600,000,000,000 persons upon the globe at one time, to say nothing of the hordes yet to follow. Such a crowd would jostle each other, and become dense in every square mile of surface of the entire earth. Estimating them all at the average of one per cent., which is about three per cent. of the Caucasians, we would have then in this planet three times as many people as now exist upon it, which would suffice to fill it. Again we say, we are treading in the depths of the unknown.

In submitting these problems to others, especially to those whose opinions seem safest to accept, we find that the following is the ideal process to them of the coming metamorphosis. When the final plunge has made mankind more determined to rid itself of the evils of the world, the remnants of that bloody struggle will come forth better prepared to do battle with all the vicissitudes of living. The animal kingdom below man will be exterminated, and thereupon all disease will disappear. Then the race of Caucasians will go on multiplying until they are as numerous as now. Acting under the will of God, and following the process displayed in the birth of Christ, the embryos of all that have been born into soul-life during all the centuries since the Caucasian man first came into being, will come forth as Christ came forth, through the womb of woman, and so reappear upon earth. Thus if there are 1,000,000,000 women on earth at that time, and each gives birth to six children, the full quota of 6,000,000,000 would come forth, including our estimated percentage of the whole scope of time.

It is often asked if the anti-racials are to play no part in this future denouement. The same question might be asked con-

cerning the vast majority of Caucasians who go down every generation into oblivion. Their bodies, like all others, go back to mingle with the dust from whence it came; and their spirits return to God who gave them; that is, their vitalities go to the general funds from which they came; and from these resources they reappear in new combinations to live again, until their funds have been consumed in life. In the final day, if the change shall occur as we suggest in outlines of possibility only, the parents of that last generation, and all their children, taking on the spirit of metamorphosis, might pass into the state of immortality.

It should be borne in mind that all humans, including the wildest barbarians and savages, even the Mongols, Malays, Indians and Negroes of the darkest and most bloodthirsty eras, are given an opportunity of attaining immortality by this process of return to the funds of matter and vitality, and a reappearance in newly combined lives. The plan omits no one; but simply loses the identity of all who do not pass through the new birth; while the latter are embryos of a life to be developed in that better future. If the retention of identity, if the recognition of loved one, and the revival of the happinesses that were inspired in this existence are worth hoping for in the next, then the only available method is that which gives us the new birth here for the new life hereafter. In this way alone is it possible to preserve identity. There is something more than speculation in this plan. It is founded upon facts that are known and cannot be denied. It is true in all particulars, except in the process that will occur at the final change; and that is suggested as probable by the facts already at command. We know that all humans, when they die, give their material bodies back to the fund of matter. We are equally positive that their vitalities go, like those of all animals, back to the fund from which they came; and all that is left is the disposition of that question which relates to the soul-part that may inherit immortality. Under the plan suggested, nothing is lost, no one is lost, and all vitality enters into eternal existence. There is no other plan that will accomplish this universal ascent of life to the plane of perfection. While the despicable are destroyed, their matter and vitality live on. What destruction may mean to them we shall see.

It is not necessarily a pleasant contemplation that those whose miserable lives are blotted out, will be resolved to their funds, and molded into other beings. Scientists agree that this

process occurs in the vegetable world and among all brutes; and many of them believe that it includes every human being forever in a sort of oblivion. When a life of sin is ended, the spirit or mere vitality must be forced to blend with the general fund of vitality. This change may or may not invite torture and intense suffering. We do not know. There is some evidence of an agony at work in the destruction of the spirit. Herein enters a consideration that is not easily understood, and not easy to explain. It must be remembered that time is of no account, except in the activities of open life. A second may in fact become a fixed eternity. In a dream the sleeper realizes that the tenths of a second may ripen into days of transactions. Thus the quick pricking of a pin into the flesh of a man sets him dreaming. The thrust was not more than the tenth of a second in duration, he awoke in less than five seconds thereafter; but in that almost unappreciable interval he passed through long incidents that seemed to him like weeks.

It is this danger of an eternity of time arising from the process of destroying the vitality, with a day or two of attendant memory standing still forever, that makes the fear of a miserable death abhorrent. To the neutrally deficient individuals, it is possible that no post-mortem dreams occur; but the vital spirit dissolves, and passes on to its fund. To the wilfully wicked, each second may be an eternal dream, having no end; and the memory thus freighted with affright may pass off out into space, and wander on forever and forever, torn with anguish, and distraught with intense suffering. Of this there is some evidence bearing upon the act of separating the spirit from the flesh, as depicted in another volume of this series. The wilfully wicked die even in spirit soon after the body dies; but that troubled dream goes on; the memory is lodged in it; and the thinking man or woman of this life thinks on in that ghostly vision that will not down. If this be true, it proves that the mind is the instrument of evil, and the agent of the dark angel; as has been stated in other chapters of this book.

No more pitiable torment could be suggested or devised than that a human being should carry the mind's memory out into space in an eternal dream, into which are crowded all the black horrors of a hideous hell. Torn and lacerated, stripped of hope, blasted by hate, denied all love, sent into racking pains of mind

and thought, pulled hither and thither by demons, blown through furnace heat, licked by searing flames, cut by saw-edged knives, boiled in nauseous vats, ripped by swords of fire, pinched by hook-handed devils, flayed by red-eyed fiends, bored by burning irons, mauled by mashing hammers, hurled into belching volcanoes, and hurried on and on through ceaseless scenes of torturing cruelties, the dreamer may experience all the realities of a substantial Gehenna in that deathless memory that may be set in motion by the sundering of the vitality from its clod of matter. The prospect is uninviting.

On the other hand when those who prefer a life of perfect honesty to all else in this world, have been born again, and their identity has been established for all time and all eternity, the first suggestions of Heaven and happiness enter their new-made existence, and there is no parting from that blessedness in all the æons of the future. This experience, as far as it relates to earth, is being testified to by millions here to-day. It is well known to them, and totally unknown to those whose dreams we have described in the preceding paragraph. When they die, the event is a flood of perfect joy; and of this there is positive proof. While a long interregnum of time may follow, it is true that time is counted as nothing; and, although the soul reposes in that period of years, it is like the dreamless sleep to which we go at night, and wake from in the morning; it seems the passing of but a minute.

So when death comes, instead of that awful dream, the soul seems to pass instantly into the new earth, and there begin its endless round of happiness. It will have much to do, to meet and know the great souls that have reached the same state of bliss. It may be that the earth will be newly tempered by the relenting sun, and all its surface made a pleasant garden. The several thousand million beings that have answered the call of their destiny to dwell upon it, may become objects of interest, and it might require a long succession of centuries to meet and know them all. There will be beautiful women, fair and fascinating, whose loves will be entwined about our hearts with the garlands of joy they wreathed in lesser degree in this life. Perhaps woman's love, typical here, may be fully realized there.

Every human being who has done something for the uplifting of mankind, will inherit a place in the eternal realms; and the list is a long one. Many centuries before Christ appeared,

it had swelled into millions; and since then its numbers have been steadily growing. We might well expect that the immortal bards would be there; Homer, Virgil, Milton, Shakespeare, and thousands upon thousands of others; so also the painters, sculptors, orators, teachers, heroes, and all who have worked to make the world better; for they have labored on under the inspiration of their sub-conscious nature. Imperfections may crowd thick upon the mind and flesh; but, so that the soul-part of man is white in its integrity, all else is forgotten. It will be a pleasant company.

The vocations and occupations of that better life, cannot be understood from this distance. We may surmise them, but cannot know them. Imagine six or seven thousand million people occupying this earth from pole to pole, each ensconced in homes suited to their separate desires and tastes; the precious metals and minerals employed in the structure of them; ornaments of gems and jewels everywhere displayed; flowers and foliage, brooks and fountains, and all the beauties of nature brought into service to give them pleasure; and you will have a possible outline of the opportunities that may invite the attention of the Immortals. If any part of this is true in fact or in kind, it is quite likely that each individual would wish to know the whole world and all its inhabitants. No two houses need be alike. With better facilities for advancing from place to place, the tour of the longitudes and latitudes of the earth might require a round million of years, with new sights to see, and new places to visit, time without end.

The mind at its best is a frail and faulty organ, for which reason it is very limited in its powers of observation and its means of acquiring knowledge. We know very little. The microscope tricks us, for when we increase its diameter of vision, it presents a cloudy blur, and hides the finer structure of the object under gaze. The telescope is cut off by the vastness of distance; and man is imprisoned on the surface of this globe, utterly unable to ascertain what the nearest orb may be like, although the little moon is but a paltry quarter of a million of miles away. The stars are as numerous as the sands of the sea, yet we do not know what they are, nor why they have been created. A man who had spent forty years in searching the heavens, said that if death would surely bring him knowledge of what space is, and where the orbs cease to shine, he would gladly die in an instant.

A philosopher was once asked what he deemed the most

valuable of all kinds of information that could come to him; and he said, "Tell me wherein is located the force that causes the apple to fall to the ground." It has never been learned. The fact that a silent influence will, through space, bind two bodies together, is full of mystery and seems incomprehensible. No more difficult problem than that of gravity could arise; and, despite what we know of its laws, we know nothing of itself. To our mind the solution of the secret force within the cell of protoplasm holds the key to an understanding of the whole scheme of life, both in the animal and vegetable kingdoms. Once let that be known, and God and man will be revealed. As it is, we know nothing of the causes, and must content ourselves with a study of effects. What the mind cannot grasp in this existence, the soul may be able to acquire in the next era. If such may prove to be a part of the future education, then it must be true that there are delights in ample abundance awaiting those who shall enter upon that broader life.

In this age of the world man comes and goes like the idly drifting breezes of the sky. Perhaps seven out of every hundred human beings, under the most favoring circumstances, give birth to the soul-embryo; perhaps three; and, in some generations, perhaps only one. The others fall like the tree, to mingle with the dust, and to be caught up again into new mixtures. The best conception of this change is found in the following description of common life. From the soil of a certain locality, a tree, a blade of grass, a shrub, a fly, a horse, a cat, a dog, and a man are nurtured and grown; and it is well known that not an ounce, not a fibre, not an atom of the substance of any one of these has received nutrition from any other source than the material of earth. The bones, the flesh, the muscles, the nerves, the brains of man have come from the dust of this planet, just as the tree, the grass, fly, dog, horse and bush have come. From dust to dust, is the story of life and change. Now they all die. The flesh and wood, and all the substance must return to earth. There we see them. There the chemist may find them. But they are not idle. To kill them is to give them the chance to live again.

That small percentage which sends forth into a higher life the germ of an immortal soul, leaves the body behind; but the soul-embryo reposes in the hand of God until it passes by metamorphosis into the new earth; and there its æons may be spent in supreme happiness. This planet, however, is not all of the uni-

verse. There are suns and orbs in every part of space, all probably serving their assignments in the general purposes of creation. This little earth bears the same relation to the full dimensions of God's complete realm that the tiny drop of water bears to the brimming ocean. To keep from those who are permitted to live in this coming epoch, the knowledge of the whole universe, would imply that God is always to remain concealed from His people; and, for this reason, it is logical to assume that there will come a time when God's Heaven will be reached. For the sake of comparing these conditions, let us sum them up, as follows:

a.—This existence is mortal; the present earth is its dwelling place.

b.—The next existence is immortal; the new earth is its dwelling place, and should be called Paradise.

c.—The final existence is a continuance of the next; and God's Heaven is its dwelling place.

The process of change may be summed up as follows:

a.—About ninety-seven per cent. of all who live as Caucasian beings, merely return to the dust of the earth from which they come; and from this dust their particles are caught up again into new forms, just as the tree or dog perishes, to live again.

b.—About three per cent. of those who live as Caucasians are "born again," or give birth to the soul-embryo.

c.—All anti-racials will ultimately contribute their material to the bodies of Caucasians; and all Caucasians who return to dust will ultimately contribute their material to those who shall give birth to the soul-embryo. This is the story of chemical change which is now going on every minute, both in the vegetable and animal kingdoms; and it is an admitted fact among all scientists.

d.—All persons who are pregnant with the soul-embryo, upon dying, pass instantly into the new earth; and this seeming union of time and eternity may possibly cover a lapse of thousands of years, but it will be unknown. Thus, as the eye-lids close in life's last sleep, they open at once into the bright and joyous realm where loved ones meet and greet the fortunate soul who comes to the abode immortal. The jewelled world teems with glory, and the air rings with one bursting song of ecstasy. It is happiness infinite.

e.—Beyond this new earth, in the palatial residence of God, the full fledged soul will eventually find its home.

Our labors now end, and this volume goes forth upon its quiet mission. It is not the work of haste, but bears the stamp of arduous toil. It is not the theory of an individual, but the expressed opinion of many who have wrestled with the stern facts of life. Whatever may be the fate of this particular work, the laws set forth in its pages will come to be recognized in time by all men and women who seek to be right. Like the seeds that push their way up through the muddy soil until their stems bask in the sunlight, these truths will rise above the debris of doubt, the conceit of scholastic ignorance, and the soft texture of sentiment; and they will stand as fixed monuments of fact, serving, like mile-stones, to guide the traveler to his journey's end.

It is acknowledged by the most sincere ecclesiastics that there is something lacking in the administration of religion; as is seen in the disposition which caused millions of human beings to be tortured, imprisoned, racked, burnt to death, or otherwise destroyed by the holy ministers of God in the ripest age of Christianity; and as is also seen in the jealousies and malice that are rife in the Church of to-day. We have shown that Christ is the herald of immortality; but that His followers are widely astray in their dispensations of His religion. The time has come to call a halt! Out through the murky skies of sham and pretense, the stars of truth shine with fixed gaze, piercing the hearts of those who guiltily mislead their fellow mortals. Down with creed and all its falsehoods; up with the flag of honesty! Down with sectarianism and its holy, hollow lies; and up with the banner of peace! In every church, in every denomination, not more than seven in a hundred of those who profess religion are actually in the ranks of the saved; and this fact is so strong in its Gibraltar-like position, so mighty as a living truth, that he who runs may read it in the private lives of those concerned. Ministers may deny it; antique women may throw up their hands in horror; masculine hypocrites may seek to impeach the statement; but, squirm as you may, you cannot demolish that giant rock. The fact remains. It is more important to learn how the condition may be remedied, than to beat your head against a fortress of flint.

With a burning desire to uplift hope in every heart, to come into the home life of the discouraged and the depressed, and bring the dazzling torch of promise to every man and woman, these laws have been crystallized into language, and these truths have

been set forth in the pages of this volume. Facts by thousands have been marshalled along the highways of proof; and with kaleidoscopic change they have been made to appear in every dress, from every position, at every depth, on every height, around the whole broad continent of science, until the combined assault of the armies of evidence have carried the breastworks of the citadel of doubt, and planted aloft, amid the highest heavens, the standard of immortal truth.

This life is one broad, shoreless world of magnificent opportunities, that lie about us on every side in time-beaten paths whose fixed directions determine our fate for good or bad. Diverging, they drive their liberal course through separating fields of lessening light and broadening gloom, into the black shadows of the night-enveloped horizon. Converging, they meet in the rich uplands of that sunlit realm whose glittering dome, burning its face against the sky, revels in the blazing glory of eternal light. Resolute with the courage of supreme hope, we turn our backs to the darkness, and set our eyes upon the goal that shines ahead. Upward and onward, in the paths where angels have trailed their tracks to earth and led the way again to Heaven, we follow to the summit of that sublime height. **It matters not by what road we ascend the mountain, we shall all meet at the top.**



THE END.





LIBRARY OF CONGRESS



0 014 652 551 9

